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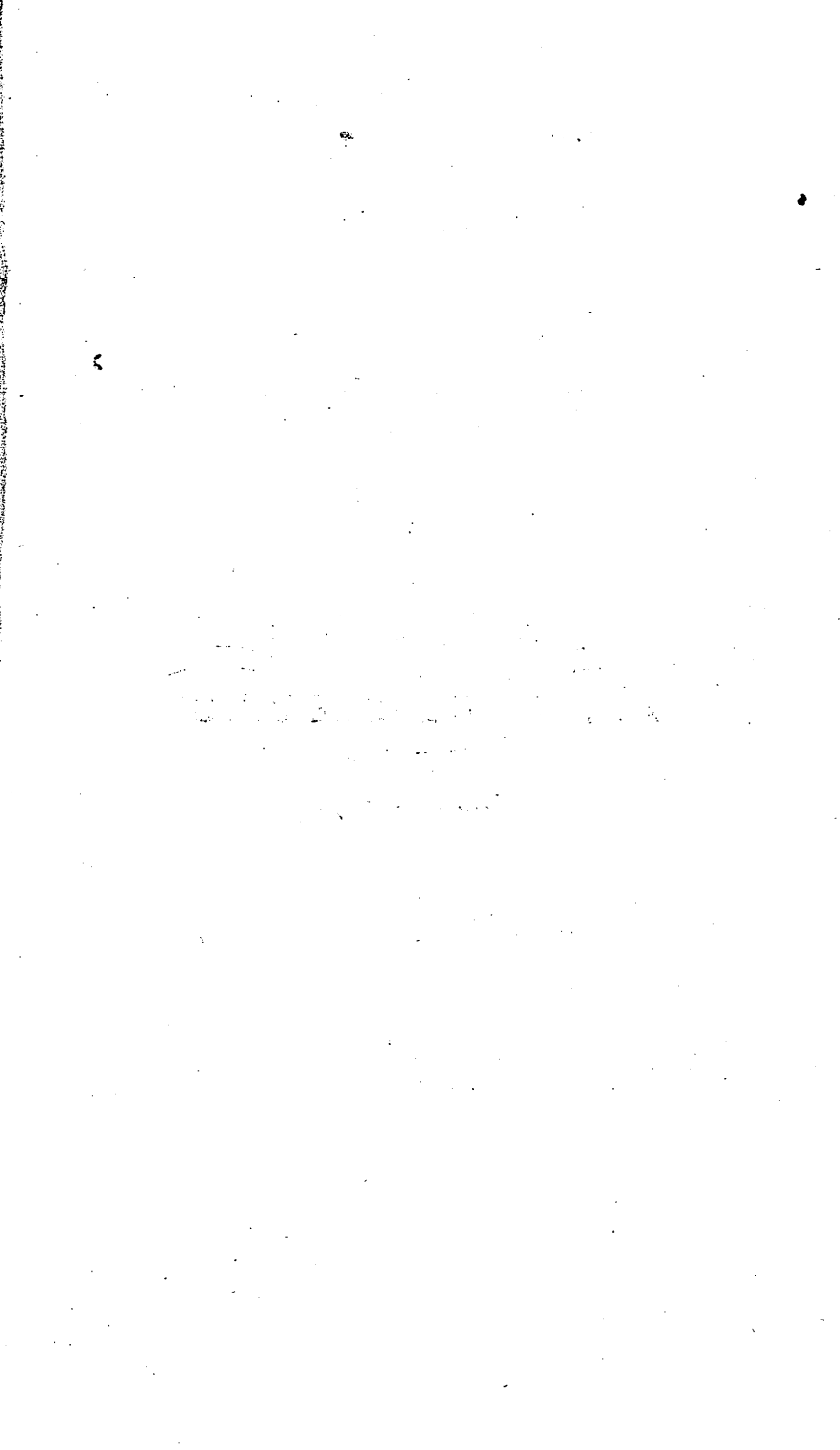
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CREATION;

OR THE

BIBLE AND GEOLOGY CONSISTENT:

TOGETHER WITH

THE MORAL DESIGN OF THE

MOSAIC HISTORY.

BY

REV. JAMES MURPHEY, D.D.

ii

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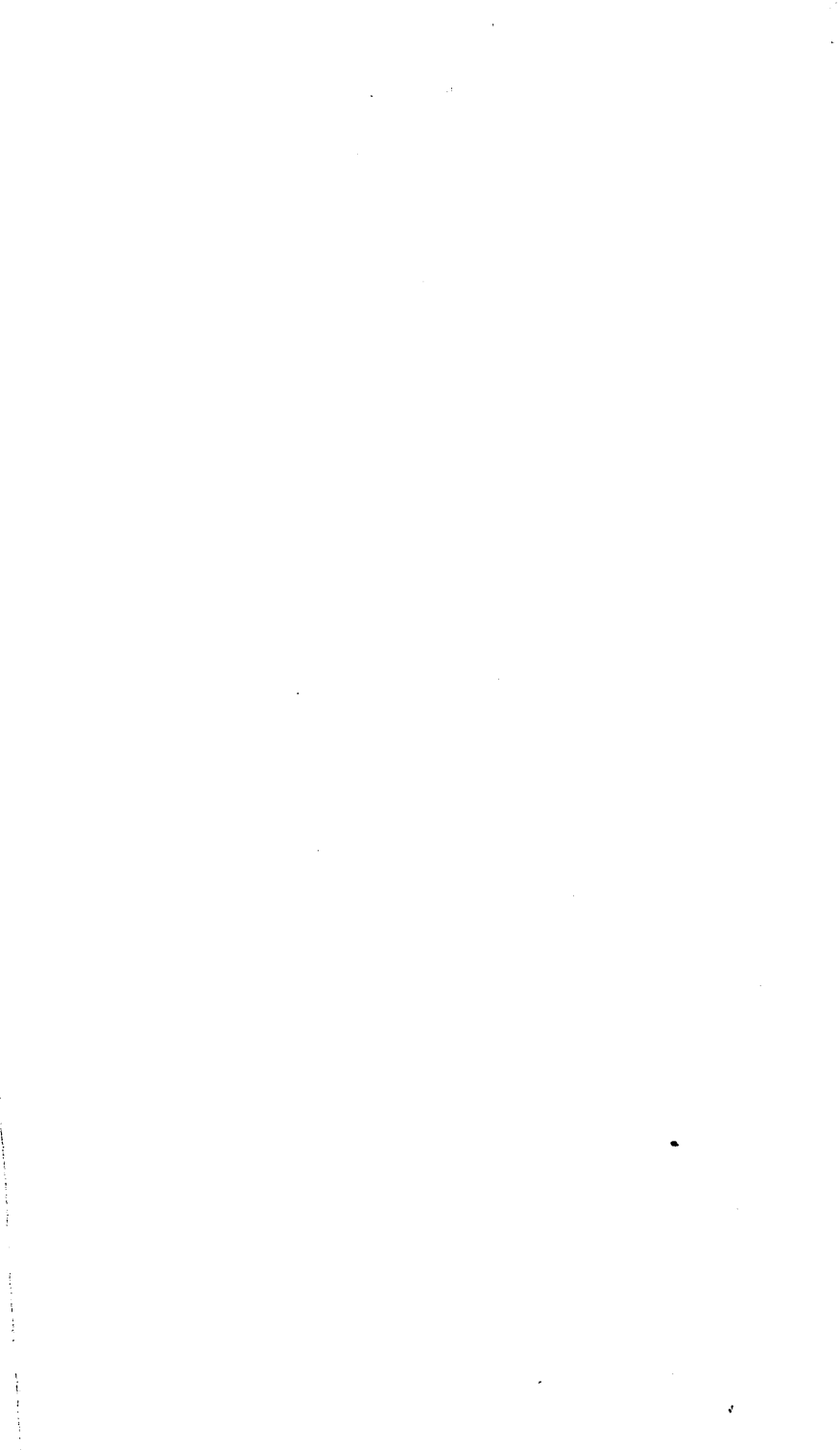
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CONTENTS.

	<i>Page</i>
CHAPTER I.	
Creation	1
CHAPTER II.	
The Epochs	36
The Mosaic Account of Creation	85
CHAPTER III.	
The Epochs Continued	90
The Flood	107
Conflagration of the Earth	117
CHAPTER IV.	
The Moral and Religious State of the World when Moses wrote the History of Creation	123
CHAPTER V.	
Creation Continued	154
CHAPTER VI.	
Creation of Man	190
His Head, Foot, and Hand	192
CHAPTER VII.	
Fossil Remains	219
CONCLUSION	253



P R E F A C E .



THE Science of Geology was, for a long time, confined to the learned and a few men of leisure, but it has, in the present century, spread widely through all ranks of society. It is heard in conversation, read in newspapers, magazines, and books. To the unlearned it is new and mysterious, and, having many technical terms, plain men are repelled from reading on the subject, on account of the difficulty of understanding the authors.

Infidels have endeavored to prove from it, that the Mosaic history of creation is inconsistent with well established geological facts, and therefore boldly declare, and triumph in their unbelief. They labor to annoy and disturb Christians in their confidence in the Bible, and teach the young a lesson destructive of sound principles in morals and religion. The author of this Treatise had observed many

of these facts, and witnessed much evil resulting from them, and felt the importance of a small plain work designed to show the consistency of the Bible with the present state of Geological Science. The book is not designed for a Geological Treatise, but to employ Geological facts in such a way as to confirm the Word of God, and to exhibit the great end of divine revelation. That the Bible does not give an account of the previous state of the earth is no objection to its truth, nor is it at all surprising that it is so. It contains the whole science of morals and religion, but refers to the works of creation as facts, illustrations, and proof.

Thus, though God created the sun, and moon, and stars, he did not become a professor of Astronomy; and though he created the grass and the tree, he did not give us a book on botany.

These things were left to the study, investigation, experiment, observation, and industry of man, to which his powers were fully equal, as well known facts clearly prove. Thus man had subjects on which to exercise his mind, and give it strength, in learning the wonders of the works of God. The book is written with a moral and religious object in view, and a humble hope of benefiting the cause of truth and godliness.

This can be done only by supporting the word of

God. Many may not require this aid, who, however, may be benefited by it, while to some it may give the needed help, and prevent the rising generation from falling into the snares of infidelity.

Humanity, philanthropy, and patriotism, alike furnish powerful motives to vindicate the word of God.

When we know the dreadful state of the heathen world, under the fearful oppression of their cruel superstition, and see in the Bible a complete remedy for all the evils they suffer, its value is apparent to every reflecting person. Not less important is it to our country, for a nation of infidels cannot preserve its civil privileges. During the French revolution, in the latter part of the last century, the Bible was declared to be a fiction, and death an eternal sleep. The consequences were what wise men foresaw and expected. The nation seemed threatened with universal destruction. The vine-clad hills and beautiful plains of France were sprinkled with the blood of her children.

This Treatise does not profess to teach Geology as a Science, but to make inductions from acknowledged facts, and apply them to moral and religious improvement, by supporting the truth of divine revelation.

Those who wish to study Geology, or to examine

facts, will find them in the common books on Geology. The work of Dr. Hitchcock, President of Amherst College, is perhaps the best for that purpose, where all desired information may be easily found. In that work the descriptions are clear, and the engravings are beautiful.

Such is the interest taken in the subject of Geology at this time, that there is an almost universal desire to obtain some information concerning the science. Indeed it implies some degree of disgrace, for any one making pretensions to literature or reading, not to have some acquaintance with it. All lovers of natural science are anxiously looking for information and books on the subject from different motives. This curiosity will seek gratification. If it can be obtained, in consistency with divine revelation, be made to support divine truth, satisfy the infidel, and strengthen the faith of Christians, much may be gained. To smoothe the way to a correct understanding of Geology, to aid the student in his investigations, and impart information to all general readers, is the object of the book. The writer does not design to enter into a controversy with any author on the subject, but to give a plain account of his views in accordance with Geological facts, and inductions made by the best authors on the subject. Nor is the book designed for merely

men of learning, but for any and every class of men. It is therefore written in the plainest language and style, so that the farmer and mechanic at the fireside may be amused, instructed, and edified. A few words of Hebrew are introduced, but those who do not understand the language may pass them by without injury to the sense of the passage; while the learned may judge for themselves the correctness of the interpretation.

Numerous works have been consulted while writing this Treatise, but it was thought unnecessary to make continued reference to them.

These facts have been freely used as proof or illustration of the great object which the Author has in view, viz. the establishment of the harmony among the works of God, and especially the perfect consistency between the oracles of God and the different periods of creation, the divine knowledge, wisdom, power, and benevolence, and his manifest superiority over all that the heathen have called Gods.

The importance of these truths may be known from the fact, that there never has been a single nation who has had the least idea of the moral character of God, and consequently no just conception of a pure morality without a divine revelation. Nor has any people ever satisfactorily answered the

question, what shall I do to be saved? until they obtained the knowledge from the Bible.

The Bible is the moral lever to move the world; to establish its truth, and send it to every people, is therefore one of the most sacred duties of the Christian and philanthropist. If the author can give efficient aid in such a work, his end is obtained.

With these few prefatory remarks, the author submits this Book to the public, by no means indifferent to the opinions of good men, but feeling indifferent to criticism only so far as facts may be concerned.

BIBLE AND GEOLOGY CONSISTENT.



CHAPTER I.

THE sciences, as they have been demonstrated true in modern times, have disturbed the ancient and long settled notions of men. If a given system of Philosophy has long prevailed, the multitude embrace it; all doubt passes away; and the opinions of some man, or men, are received as facts so settled as not to require investigation. Thus the opinions of Aristotle were received for ages in all the schools of Europe. No one doubted, no one examined. When the opinion of the Stagyrte was known, all question ended. No one thought of seeking a reason, or inquiring on what series of observations or facts the opinion was founded. The Ptolemaic system of Astronomy prevailed in all the seminaries of Europe. No one doubted. It was sufficient to know the opinion of Ptolemy. When Co-

pernicus and Galileo announced and proved the true system of Astronomy, the alarm was dreadful. The philosopher found it contrary to Ptolemy, the divine contrary to the Bible, and the unlearned contrary to his senses ; and all joined to condemn men who could contradict Ptolemy, the Bible, and common sense. Inoculation, an immense benefit to the human race, was regarded as wicked, and contrary to the Bible, which forbids bringing the pest into a house. Harvey, for teaching the circulation of the blood, was condemned by the physicians of Europe, and no physician in Europe, over forty years of age, embraced his opinion, because it could not be proved to rest on the maxims of Hippocrates and Galen. Even the man who first printed and sold Bibles in Paris was supposed to be in league with the devil. Pious and learned men have generally been opposed to new things, and improvements in old. They are too proud to be taught, and not willing to be contradicted.

The science of geology has attracted general attention only in the present century, although reflecting men have long observed many interesting facts. Pythagoras appears to have had correct ideas of the causes of the

geological changes on the earth, and was as nearly right as he could be, considering the deficiency of chemistry, mineralogy, and general observation in his time. Strabo supposes the bottom of the seas and oceans to have been elevated, bearing up with them the remains of marine animals. The power of elevation he supposed to be earthquakes and volcanoes.

The subject has been more or less agitated for nearly three hundred years by learned men in England, Germany, France, and Italy. Many facts have been brought to light and published, exceedingly contrary to the received opinions of the world. The learned and the unlearned have taken the alarm, and geology is extensively regarded as unfavorable to divine revelation. The infidel boasts that he has proof of its fallacy, and geology is therefore denounced as favoring infidelity; and causes are assigned for undeniable facts, which are easily demonstrated inadequate to produce such effects. Yet, like the other sciences, investigation of facts, careful study, and time, will find this science, now regarded with so much suspicion by so many men of worth, one of the great evidences of the truth of the Bible.

The careless observer looks around him on the plains, hills, and mountains ; streams, rivers, and lakes ; seas and oceans ; and imagines such exactly to have been the state of the earth from the beginning, commencing with the week of seven days of Moses. He finds much to admire—much of beauty—much of usefulness. Of this class are the admirers of natural scenery. A man carefully and well informed, while he sees all that the other saw, sees a vast deal more. He sees that very great changes have taken place, perhaps in the very neighborhood where *he resides*.

If the side of any hill be examined when broken by excavation, an observer will notice different strata, or, as they are commonly called, layers of sand, gravel, or mixtures of both, and clay of different colors, all indicating that they have lain at the bottom of bodies of water or along shores.

A few miles north of the village of Herkimer, on the West Canada Creek, where the plank-road passes, there is a very remarkable locality of rocks, in alternate layers, each about eight inches thick, exposed to view by the excavation made for the plank-road. There are seven or eight of these layers of sand and

stone and slate alternately. The sand-stone is very hard, and pale yellow where exposed to the air, and blue where broken. The slate, dark colored, shelly, and soft. The long time necessary to their formation, and different agencies in that formation, are exceedingly obvious, and the action of heat, pressure, and water, is clear. In the rocks of various kinds he finds the remains of organized bodies, once living, of various forms and magnitudes, and evidently so organized as to perform the functions of living creatures; the great mass of these are shell *animals*. In some fish and reptiles, and at length in the earth, he finds the remains of mammalia, resembling the races now on earth.

But the most wonderful fact is the great thickness of the fossil-bearing rocks. The best geologists estimate their thickness more than seven miles of the earth's crust. Organic remains are dug out of the earth thousands of feet below the surface. Immense beds of rocks appear to be composed entirely of the remains of animals and plants. The most wonderful of all is the amazing accumulation of the ruins of animalcula, which are found in some rocks. They are so small that four or five hundred would scarcely weigh one grain.

Such is the Hastings and Purbeck limestone in England, more than 1,000 feet in thickness, 20 miles wide, and 80 miles long—and also in Auvergne, in France, there is a deposit of 700 feet thick composed chiefly of microscopic creatures. In Germany there is a bed 14 feet thick, composed of the fossil remains of animalcula so small that it takes 41 millions to make *a cubic inch*. The observer necessarily concludes that an immense length of time has passed since these rocks were a living mass.

He likewise sees great changes effected by water ; he can trace the shores of a great lake, now drained, and in the bottom of which he is now living. In some countries he sees great changes effected by fire. If well informed of general facts, he will come to the conclusion that one or both have been the agents of change on the earth. The effects of water will be the most obvious in many countries, and he will perhaps go back to the flood of Noah to account for the appearances of the surface of the earth ; and many interesting and beautiful things have been written to prove the deluge from the present state of the earth. If he stop here he has not entered on the threshold of the science of geology. The surface

of the earth must be broken. The strata of earth, and rocks above and below the soil, must be examined. There will then be found strata of rocks lying one on another, as books in a pile, and above these various strata of earth, of different colors, consistency, and thickness, as clay of several colors, sand, gravel, &c. The rocks will be found generally in nearly the same order, and yet very frequently exhibiting the appearance of having been operated upon by disturbing forces, throwing them into confusion, breaking, bending, and setting them in inclined planes or perpendiculars; differing in their structure, and composed of various ingredients; some harder, some softer; some fine, some coarse. If a close observer were so situated as to commence his examination near a granite region, and pursue his investigations with diligence, care, and study, his attention would soon be arrested by the appearance of primitive granite, composed of three ingredients thrown promiscuously together—quartz, feldspar, and mica. He would find it deep in the earth, supporting all the other rocks, or breaking up through them in immense irregular masses lying on the mountain's top, and extending to every part of the earth.

It is found in England, Wales, and Scotland, and in different parts of Europe ; in the Scandinavian mountains ; the Hartz, the range of mountains separating Northern Germany from Bavaria and Bohemia ; in the Alps, in Switzerland, and Tyrol ; in the Pyrenees, and in the Carpathians. In Asia it is found in the centre of Caucasus ; in the Uralian, Himalayan, and Altai mountains, and in Siberia.

In Africa, it appears in Upper Egypt, in the Atlas mountains, and at the Cape of Good Hope, and may be traced along the west parts of North and South America ; and it is found in the Southern Islands, and in Australia. So extensive is this rock that it may be almost regarded as the framework of the globe. It will be found to vary in color, hardness, and the magnitude of its grains. On further examination the observer finds a rock composed of the very same materials, but beautifully stratified, and having all the appearance of having been melted to a state of fluidity by great heat, the different parts having united by chemical affinity, and gradually cooled, and become hard. The combined action of heat and water is apparent in the varieties of granite, mica schist, and clay slate, syenite, greenstone, por-

phyry, basalt, trachytic-porphry, and lava, at this day thrown from volcanoes in different parts of the world. Heat especially seems to have acted powerfully in the production of the fluid state in which all unstratified rock originally existed. The power of heat to melt the most solid bodies has been demonstrated by Sir H. Davy, in his numerous and beautiful experiments with voltaic batteries. If we may conjecture, there is probably below all the known rocks, some rocky formation never yet seen by the eye of man; the material of which, operated on by heat, has produced the rocks now known to us as primitive. Water has produced changes on the earth; and various agents, as heat, atmospheric air, wind, and rain, combine their powers to disintegrate the rocks; and the material thus loosened would be carried by wind, rain, and gravitation to the waters which filled the hollows among the rocks. In these operations volcanoes were vastly more common than they are now; and the remains of cooled volcanoes abounding in different parts of the globe, are proof of the fact. Of their existence the various rocks of basalt, greenstone, &c., bear abundant testimony; and their action has produced those protuberances

and subsidences so common on the earth. They did, as they do now, bring up from the interior of the earth various materials for the formation of rocks, crystals, and metals, from great depths, the extent of which we have no means of knowing. Much of those materials may be in a fluid state, and it is almost certain Naples and Sicily must stand over lakes of liquid rocks.

It is most probable that the source of these melted materials is deeply seated beneath the granite. Nevertheless, turbulent and irregular as these operations may appear, they clearly proceed according to the laws of matter and motion, which have ever regulated chemical and mechanical powers; and such is the state of the whole interior of the earth, in the opinion of our best geologists. In sinking artesian wells, it is found that heat increases one degree for every fifty or sixty feet. If so, a descent toward the centre, of forty-eight miles, would make seven thousand degrees of heat, which is sufficient to convert every material into a melted state; a fluid mass; an ocean of melted rock. This is rendered very probable by the phenomena of volcanoes. The facts connected with their eruptions have been ascertained

beyond a reasonable doubt. The immense masses brought up, and thrown out, in a melted state, leave little doubt that electric and galvanic powers are in energetic action in the interior of the earth; and the rock in a fluid state may remain in a temperature not much greater than melted rock, by the heat being equalized in consequence of the motion of the fluid matter.

Nor are we to apprehend danger from a theory so tremendously terrific, for the crust of the earth being 30, 40, or 50 miles thick, the effect of internal heat would be insensible on the surface on account of the extreme slowness with which it passes through the oxydized rind. Indeed the existence of more than three hundred active volcanoes whose origin is deep-seated in the earth, would appear manifestly designed, in the wisdom and benevolence of God, to prevent the danger resulting from the internal fires, until his own time shall arrive, which in another place we shall endeavor to show may be immensely distant; and as volcanoes appear in all times and periods from the earliest record on the stony books, the library of nature, to have been in action, so they are most probably the necessary vents to

relieve the internal struggles of the fearful mass within.

Those who live in the neighborhood of volcanoes can scarcely doubt the existence of the molten mass within, when they feel the trembling and rolling of the earth, as if lying on the billows of an ocean, at the same time throwing out immense masses of matter in a state of fusion. The terrific eruptions of Mount Etna, Vesuvius, Skaptar Jöcul, Sumbawa, and Kirauea—the huge masses thrown out of the craters in a melted state—prove an ocean of liquid materials below, to supply the vast emissions.

In 1783, there was a vast eruption of Skaptar Jöcul, the most tremendous in the annals of Iceland, where it is situated.

The quantity of matter thrown out was great. The lava flowed down into the river Skaptar, and dried it up. The channel of the river was between high rocks, in some places from four to six hundred feet high, and about two hundred feet wide. Not only did the lava fill this great hollow, but it overflowed the adjacent fields to a great distance. It passed on to a great lake, and filled its basin. The current then proceeded, and reaching some ancient

lava full of caverns, penetrated them in some parts, and in other places blew up the rock. The lava continued to flow from the 11th of June until September, spreading widely and filling large gorges. The quantity of melted matter was enormous. There were two branches which flowed in very nearly opposite directions, the one fifty miles long and the other forty. The one was from twelve to fifteen miles wide, and the other seven. The depth was from 100 to 600 feet.

In the year 79, on the 24th of August, there was an eruption of Mount Vesuvius, which threw out such an immense body of melted materials as to overwhelm the two great and populous cities of Pompeii and Herculaneum. Similar eruptions of Etna have had similar effects.

The amount of melted matter thrown out of Mount Vesuvius in 1737, was estimated at 11,839,168 cubic yards; in 1794, 22,435,520 cubic yards. In 1660, the lava thrown out by Mount Etna was supposed to be twenty times greater than the whole mountain.

The eruptions of volcanoes have produced at an early period, granite, greenstone, por-

phyry, syenite, and done the work of breaking and bending rocks.

It is not too much, therefore, to say the whole mass was once a boiling fluid, hardened by time and chemical action, under the wise direction and superintendence of God ; since, in all these operations, we have clear proof of method and design, exhibited in the uniform laws of matter and motion, regulating the chemical and mechanical forces producing these results, and each movement tending to the production of the earth in its present form, and preparing it for the abode of animals, and above all, man. In the careful examination of these rocks, we find no remains of vegetable or animal life ; nor do we expect to find any. The great heat, fluid metals, metaloids, the bases of earths, and alkalies, give no reason to look for sensible existence ; and of these fluid masses the primitive rocks appear formed. These rocks, broken by some convulsion of nature into irregular masses, thrown into various forms, left cavities for the reception of seas and oceans. In this state there is no evidence of life. There was a great waste ; rocks and water, volcanoes, violent winds, and floods—presenting a scene

of apparent disorder, but really a gradual work of arrangement, going on, and the formation of new rocks and soil commencing. Yet, in this state no animal could live. There could be no comfort, no safety. The fiat of creation had been issued, yet no being endowed with life was there. Here we have the proof of the important fact that vegetables and animals were unknown at one period of great length in the history of the globe, a period antecedent to life of every kind. How long this period was who can tell? Was it a million, a billion, or trillion of years? It may have been either; yet it everywhere exhibits design, and a firm, fixed end.

On this solid foundation rest many rocks of a different character. These are slate, shale, slaty sandstone, limestone, and conglomerate rock; showing, by the immense quantities of organic remains they contain, that these remains were deposited in mud and sand, at the bottom of great bodies of water. These were formed by the detritus of former rocks, disintegrated by wind, rain, heat, and drought; and driven into the neighboring waters, and passed into their present forms by some power acting upwards, such as steam, and the pres-

sure of very deep water and the air above giving to the mass its present form, perhaps to be hardened by time. These rocks to be again disintegrated, in many instances, to form soils, to produce vegetables, and support animal life.

Some of these early transition periods appear to have abounded in immense forests, which were torn down by great floods, and driven into great masses, perhaps at the bottom of seas, mixed with mud, now forming slate, and shale, and coal; and organized remains appear in vast quantities. Limestone and shale exhibit immense quantities of organized bodies, all fitted to live in water.

Limestone, the precipitate of an immense salt sea, is filled with the remains of organized bodies, generally resembling the inhabitants of the present ocean. Cement, the precipitate of immense fresh water lakes, highly impregnated with flinty matter, sometimes called fresh water limestone, abounds equally with the remains of organized bodies, often resembling in genera the inhabitants of lakes, and other bodies of fresh water.

As we pass upwards we find animals in the later periods, aquatic, amphibious, and terrestrial, strikingly resembling animals now living,

and some vastly large. It is not necessary to name the various organic remains, they may be found in any of the common books on geology; but remark that trilobites, in immense numbers, at one time appear to have possessed the earth; while, at a later period, the saurian race, of gigantic bulk, appear to have reigned over the world until the age of the chalk formations (approaching the time of the new formation of the earth), subsequently to which animals the same in genera, but not in species, were abundant; as the elephant, rhinoceros, horse, ox, and bear, &c., now found in a fossil state, mingled together in caves, where they lived, or as if driven there by some common danger, or some tremendous flood, or carried there by certain currents.

All these animals were constructed to be nourished, to grow, and they certainly died. They were fed on animal food or vegetables, and the whole earth was full of living creatures, enjoying such happiness as suited their natures. From the facts now ascertained, the earth has undergone many great changes, by the action of heat in the first instance, and of heat and water in the later changes. During all the transition periods life was abundant,

and the same process of living and dying was evidently going on, and through all periods of time, perhaps of millions of years. The alternate strata of rocks—formed the one of a salt sea, and another of fresh water, in a number of successions—imply an immense length of time. The books on geology treat fully of these subjects, and prove the facts to a demonstration.

These facts, at first view, appear so contrary to the Bible, that infidels supposed they had found a weapon sufficiently powerful to demolish the credibility of divine revelation. Divines, instead of investigating facts, denounced geology. The Christian philosopher, who has long known that every science of truth, as it becomes well understood, confirms the truth of the Bible, is led not to doubt the truth of divine revelation, but his own interpretation of the book. He, therefore, reviews the opinion he has held, carefully examines God's word, and looks boldly at facts. His first fact is, the Bible is true. If in nature he finds a fact, it is one with which revelation has nothing to do, or one which, sooner or later, will confirm Bible truth, or not contradict it.

The true course for Christians is, therefore, to meet every subject boldly, and pursue truth

fearlessly. At this time the subject of geology must be studied, and the Bible examined, and though some, or many things may appear contrary to our preconceived notions, truth must be pursued, and nothing can be lost by its discovery.

Many attempts have been made by the philosopher and poet to form some idea of the creation of the world, but the Bible only gives a clear and reasonable account of the wonderful transaction. The Bible does not give a history of the earth previous to its preparation for the reception of man. This could be no way material or important, and God has not given a revelation merely to gratify curiosity, or teach natural science. The history of creation, as given by Moses, appears designed to exhibit God as the Creator of all things, and the consequent dependence of all upon Him. These are important and interesting facts, without the knowledge of which men would be in a state of intellectual and moral darkness, and strangers to the moral government of God. The history of creation is given to man, to point him to the Sovereign, and to enforce obedience, from his dependence. For this purpose it was not necessary that he should know

anything of the previous state of the world, any more than he should have a revelation of the Copernican system of astronomy. These wonders were left for his observation, investigation, and study; and as he obtains light, so his admiration of the wisdom, power, and goodness of God will be increased.

The little which is said on the subject of astronomy is of the same nature. It was enough for man to be told that God made the sun, moon, and stars; but of their movements and economy it was not necessary for him to know. These were left for him to employ his own powers and faculties, and from which employment he would derive pleasure and strength of mind. To the Christian geologist the first chapter of Genesis is a study of very great and deep interest, and his duty requires his careful and prayerful attention to the oracles of God. He is not to suffer the unlearned Christian to be disturbed, nor the infidel to boast. The first verse of the first chapter of Genesis says: "In the beginning God created the heavens and the earth."

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In principio Deus creavit coelum et terram. Here a given fact is asserted; a thing declared to

be done. It affirms God to be the Creator. This is an important fact, necessary to be known to man, the creature of his government. It was done in the beginning, *i. e.* all was created by God as a fact, but no specific limit of time is given. It may have been thousands or millions of years before the creation of man, and geological facts prove a very long time must have passed. There is nothing in the word בְּרֵשִׁית, beginning, requiring any limitation. It merely asserts that these things had a beginning. The word בָּרָא, creavit, he created, schuf (Ger.), schiep (Bel.), is employed in this place to express the act of creating. This word, in its original, primary signification, appears to mean the creation of something out of nothing. Its relation to the words בָּרַר, purum, clarum, pure, clear, and בִּרָא, expurgavit, removit, purified, removed, emptied—certainly justifies such an interpretation. The word is therefore employed to convey the idea of creating something out of nothing, *i. e.* the heavens and the earth were created out of nothing by the power of God. In other words, the creation of matter out of nothing. Truly a most astonishing act! What are or may be, the simplest elements of matter, we do

not know; but when we observe its modifications, we are truly filled with admiration at the wisdom and power of the Creator. On whatsoever object our eyes rest, or in whatever affects our senses, there is matter. It is rock, earth, water, air, trees, flowers, fruits, animals of every kind. The delightful perfumes wafted on the breezes are matter; the lovely flower is matter; the lump of clay, sand, pebble, diamond, beryl, cornelian; the body of man, noble man, of whom the poet says:

“Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.”

“What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel, in apprehension how like a God! the beauty of the world, the paragon of animals, and yet to me what is this quintessence of DUST!”

That noble body is matter; and the same, the sun, the moon, the fixed and wandering stars. The same word is also employed to express the act of God, creating or forming things out of pre-existing materials; but when so employed it conveys the idea of something new, and noble, and done with great skill and magnificence. Thus in the 21st verse of Gen. 1st chapter:

וַיִּבְרָא אֱלֹהִים אֶת הַחַיָּוִּיִּם הַגְּדֹלִים

And God created great whales."

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם

Man, God Created

And God created man, 27th verse.

Here the act appears very great—Whales and man. While in other instances the word עשה is employed in the same chapter, signifying "to form," or finish. There are three words employed on this subject having very nice shades of difference. They are found so used by the Prophet Isaiah, in the 43d chapter and 7th verse, in the following order :

בְּרָאתִיו יִצְרֹתִיו אֶב עֲשִׂיתִיו

Feci eum, etiam, Formavi eum, Creavi eum. I have created him, I have formed him, I have finished him.

The word עשה is employed several times in the chapter, as conveying the idea of work well done; perfect in its kind. This is the word used in the last or 31st verse of the chapter, when God, surveying the works of creation, or things made, pronounced them good, very good; complete; a finished work.

In the 7th verse יצר is used, and seems to be the mere forming the matter, ready to receive

the living soul. The **ברא** created and **עשה** formed are not to be considered synonymous. There are very few words synonymous in any language. The difference in these two words is the same as the difference between "*made* and *created*," in one respect, in English. Created is always applied to the act of God, never to the acts or works of men. Made is applied to the works of God and man, but with a very wide difference. When God "makes," **עשה**, it is the manifestation of matter, as he made the tree, plant, animal, man. We never say he built a house or made a plough. On the other hand, we never say man made a tree, plant, or animal. We say he made a machine or an implement, or built a house, or erected a column. The one is the act of God new-modelling matter; the other the act of man employing that new-modelled matter to his use. It is the material on which he operates, giving it such form as suits his purpose and convenience. **ברא** seems to be the stronger word, conveying the idea of production, Num. xvi. 30 verse :

בְּרִיאָה יִבְרָא יְהוָה

Jehovah created a creature.

Jehovah created a new thing.

עשה made, to convey the idea of forming something out of pre-existing materials, and ornamenting, or finishing it.

The high act of God is expressed by ברא, created. The modifying act, by עשה.

The words heavens and earth express at the least our world, or planetary system, in its general arrangements. The description given of the earth, which seems to have been immediately preceding the new work of God to prepare the earth for the reception of man, is in two expressive words, the very sound of which conveys the idea of disorder, תוהו ובהו, tohu, vabohu, without form and void, chaos, confusion. They are employed in two other places in the same connexion, Jer. iv. 23, and Isaiah xxxiv. 11, describing ruined, waste, desolate cities and countries, emptiness, disorder. The world appeared as a ruin after some great disaster by water, which lay upon the scene of confusion: "Darkness was upon the face of the deep." This seems to be the whole and entire description of the old earth, and the Bible gives us no further information; none was necessary.

If the question be asked, did the sun exist at this time? the answer is, "Yes." How then

do we account for this darkness? and how explain the 16th verse? Moses does not say "God created, or made two great lights on that day." A fact is asserted. They were created; but on that day he pointed out their use, and men of all ages have divided time by them; and by them marked the seasons. If so, then, why was there not light? We may observe there is nothing to lead us to the distinct idea that light had not shone on the earth before, any more than the order for a lamp would imply that a lamp had never been in the room before. It merely describes the earth as being "dark." This darkness may be easily accounted for. It may have been in part effected by the eruption of volcanoes. It has been common to hear old people tell of the dark day shortly after the revolutionary war. Two are spoken of by way of eminence, but the whole summer was much obscured. The darkness extended over a great part of Europe and America. It was observed by travellers on the Alps. In Languedoc, in France, its density was so great at times that the sun did not become visible until twelve degrees above the horizon, and was very red the remainder of the day.

It was some time afterwards discovered that at that time the mountain Skaptar Jöcul was in a violent state of eruption, and producing the most fearful desolations in the island where the volcano is situated.

The Rev. Mr. Parker, in his exploring tour beyond the Rocky Mountains, page 317, says, "that there was an uncommonly dark day at Fort Vancouver, and in its vicinity, in August, 1831, which was thought to have been caused by smoke from an eruption of a volcano. The whole day was nearly as dark as night, except a slight red, lurid appearance, which was perceptible until night. Lighted candles were necessary through the day." The darkness he ascribed to an eruption of Mount St. Helena in the range of the Rocky Mountains.

In 1815 there was a volcanic eruption in the Island of Sumbawa, at the eastern end of the Island of Java. The smoke and ashes ejected reached more than three hundred miles around, making the day darker than the thickest night. The American Indian summer is produced by the burning of the prairies, more than a thousand miles distant, and at times the smoke is so great as to obscure the sun. In 1825, in

the county of Ulster, a smoke was observed so dense as to make it difficult to see fifteen rods, while a candle was necessary at times in the house. Those who resided near the Shawangunk Mountains, observing the smell of the smoke, supposed the mountains to be on fire; a common occurrence. It was observed in Virginia, at Montreal, and Quebec. In a day or two this was found to be a mistake. There had been no fire in the mountains. All were at a loss to understand the cause of the great smoke producing such unusual darkness. Not long afterwards it appeared in the Eastern newspapers, that there were plunderers of timber in the public lands in the State of Maine, who cut wild grass and stacked it in such places as were favorable to their operations, and erected temporary buildings for their accommodation. The government ordered the sheriffs to burn the hay and buildings, and to drive the plunderers from the neighborhood. In the town of Sydney such an establishment had been formed. The season had been uncommonly dry, and there was a neighboring swamp filled with peat. The fire set to the hay and buildings communicated to the combustible matter, and produced the

smoke. The Shewangunk Mountains are, by the best calculation, about five hundred miles distant from Sydney. In this state of things, fog and mist must have increased the darkness. Fog will frequently so obscure the vision that it is difficult to see two rods distinctly. In London it is no uncommon thing to light lamps in consequence of the dense fogs, making it dark in the stores, shops, and dwellings. Thus might there be darkness on the face of the deep from these causes, although the sun and moon shone as they do now.

There is a striking fact to prove that light existed on the earth from some of the early, inhabitants being furnished with organs of vision. We may select two. The organs of vision of the Trilobite, an animal which ceased to live thousands, and perhaps millions or billions of years before the creation of man, as we judge from the places and state in which they are now found. The eye of the Trilobite is formed on the same principle as the eye of the Dragon-fly and many other insects, which are adapted to produce vision through the medium of facets or lenses. It appears that in eyes constructed on this principle, the image will be more distinct, in proportion as

the cones are more numerous and long, and as compound eyes see only those objects which present themselves in the axis of the cones, the extent of vision will be according as the exterior is more or less hemispherical. On examining the eye of the Trilobite, we find the animal furnished with such an eye. The animal lived at the bottom of the water, and although he could not look downwards unless floating on his back, he could look all around and about him; and his eye was evidently calculated to operate with light.

The Ichthyosaurus is furnished with an eye uncommonly large, and it appears constructed both for microscopic and telescopic purposes. The eyes of this family were formed of compound circles of bony plates, as found in many birds, as well as turtles, tortoises, and lizards. In living animals, these bony plates are fixed in the interior of the eye, and vary its scope of action, by altering the convexity of the cornea. By their retraction they press forward the front of the eye, and convert it into a microscope; in resuming its position, when the eye is at rest, they convert it into a telescope.

Here, then, we have an eye most curiously constructed, to employ a very little or a great

and clear light. No geologist for a moment can believe this animal in existence at the time of the creation of man; his position and state preclude any such idea.

Vegetable life is a proof of the same truth. They do not grow, thrive, and attain their bulk without light; yet there are vegetable remains of great magnitude found in a fossil state. The sun may have shone for millions of years, and doubtless did; but with this Moses had nothing to do, further than the fact that God created it, and the use of it. The earth, then, just before the creation of man, was a great waste, volcanoes bursting out, water raging, winds blowing, and smoke and fog causing darkness to lie on the deep. This ruin had undergone several changes. Geological facts seem to prove this clearly.

State of the Earth before the Appearance of Life.

The earth, previous to the appearance of life, may be called a waste, a ruin, without form, and void; and yet the most important work was probably going on. The crust of the earth had hardened, the old granite had been formed. It had been melted, and strati-

fied granite had been formed ; disturbing forces had broken the rocks in fissures or rents, and formed receptacles for the various metals, so important to man.

We may ask the question, Whence come those metals ? Very probably from the great laboratory in the interior of the earth, where immense heat, operating on materials unknown to man, formed them, and drove them upwards into receptacles in the cloven rocks, as into magazines and treasuries for the future use of man. In these depositories of nature are found veins of iron, copper, arsenic, silver, and gold, which may be traced to the underlying granite.

Metallic veins are most frequently found in rocks of the primary and transition periods, especially in the lower portions of stratified rocks which are nearest to the unstratified crystalline rocks. Metallic veins become scarce in the more recent periods. In the situations in which they are found they are accessible, but very commonly require labor.

The elaboration of iron ore was very abundant in all parts of the globe, far more so than any other of the metals. The importance of iron to man is well understood ; for man alone can use it ; and it is a clear indication that God, in his

wisdom and goodness, in those remote ages, was preparing for the comfort and happiness of his favorite creature, man. Such is the importance of iron to the human race, that civilization without it would be nearly impossible.

The natives of Mexico and Peru were probably as far advanced as possible in civilization without iron. Yet, even allowing the glowing descriptions of the Spaniards who conquered the country, they were immensely below those nations who had discovered the use of iron.

Gold and silver may serve as stimulants to industry, but cannot be made the implements of power. Gold stimulates men to industry, perseverance, and activity, from their love of ornament. It is, therefore, employed largely in jewelry and ornamental work. Silver has the same effect from our estimation of utility, because it may be employed for almost every article of family use. But neither gold nor silver can be converted into tools to facilitate human operations, but iron gives man power over every material on which he operates.

The plough, so important in the cultivation of the earth, is a very imperfect implement without iron. And so of every implement of agriculture, and the mechanic arts. Without

it, the felling of a tree is a work of immense labor. To build a house or a ship, almost an impossibility. The beautiful and convenient furniture of our dwellings, numerous carriages, and our clothing, depend on iron for their fabrication. One of the greatest causes of the rapid improvements of the present time, so vastly beyond any previous period, is the great improvement in working iron, and its adaptation to so many instruments of human comfort. Stoves, so uncommon a half century ago, are now in every kitchen, bed-room, and parlor, so purified as to bear heat without cracking by expansion; and, so far from being unhealthy, are allowed to be as conducive to health as to comfort. Thus what at this period appeared ruin and destruction, unsightly and repulsive, was, in reality, a preparation for the most important benefits to man. Broken and torn down trees and ferruginous mud were to become precious stores of good to a future world.

This important mineral is very generally diffused through and deposited in the earth. Water passing over beds of iron ore or masses of decayed vegetables, into which iron enters largely, being the important coloring matter, combining with the iron, conveys it over flat

countries and into lakes, where it leaves a deposit of bog iron ore, which is found in alluvial districts. In Scandinavia, where the primitive strata are richly impregnated with iron ore, iron ore is found in the bottom of lakes so rich as to yield sixty per cent. The iron is dredged out at different periods of ten, twenty, or thirty years.

CHAPTER II.

THE whole history of the old world may be reduced to a scale of epochs and periods. Geologists have recognised several distinct periods in the earth's history, sufficiently clear and well authenticated, especially in the fossil-bearing rocks, where the remains of once living organized beings are found. The following may be regarded as a scale giving some idea of our meaning ; and which has the advantage of reducing the whole to an order which may be considered in distinct parts. A part of the outline may be found in the geological books.

The scale is divided into epochs and periods. The epochs are commonly divided into three ; but in this scale we have divided it into five.

Primary Epoch.

I. Epoch.

1. The first period, The Gaseous state.

2. The second period, The Fluent state.
3. The third period. The Solid state.

Ancient Epoch.

II. Epoch.

4. The fourth period. The time of invertebrated animals.
5. The period of fishes.
6. The period of vegetables and reptiles.

Middle Epoch.

III. Epoch.

7. The period of frog-like, bird-like, and marine reptiles.
8. The period of gigantic land reptiles, flying reptiles, and crocodiles, and the introduction of mammalian animals.
9. The period of chalk and green sand, during the deposit of which there was probably a deep sea, covering a great part of the earth.

Modern Epoch.

IV. Epoch.

10. The period of pachydermata or thick-skinned animals.
11. The period of large animals, such as the mastodon and elephant.
12. The period of caverns, gravel, with carnivorous animals, as the megaceros, and other ruminating animals, and the elephant, in Europe, and gigantic animals in different parts of the world.

Present Epoch.

V. Epoch.

13. The period of the Mosaic account of the creation.
14. The period of the flood.
15. The period predicted when the earth shall be consumed by fire.

The First Epoch may be called the

PRIMARY EPOCH.—*1st Period.*

1. The first period is the commencement of the work of creation. The most probable

conjecture on this subject is, that the matter of the earth was in a gaseous state. The chemist has ascertained the existence of fifty-four simple substances, and that sixteen of these constitute in their various combinations almost the whole of the matter as yet known to enter into the composition of the earth. Of these, oxygen, hydrogen, nitrogen, carbon, sulphur, chlorine, fluorine, and phosphorus, enter very largely into every substance.

Heat operating on the various substances or elements, time, and chemical affinity, gradually produced the fluent state, such as now may exist in the interior of the earth.

That such may be the fact, the existence of comets and the nebular hypothesis certainly appear to confirm; and the form of the earth, an obliterated spheroid, plainly indicates that its form was taken in a soft state, in the natural course of its diurnal motion on its axis. Chemical science proves satisfactorily the solidification of the simple elements, and renders very highly probable the gaseous state of the world, as it came from the hand of the Creator; yet we do not speak positively on the subject, but state it as the most probable theory.

2. The second period appears to be an advance towards solidity, when melted rocks and metals constituted the whole earth, as we have endeavored to show in another place ; its consistency commencing from the centre, and becoming more and more consistent by chemical affinity, assuming relative combinations, and gradually hardening by time and elemental action.

The utmost, however, we can say is, in the beginning God created the heavens and the earth.

3. The third period was marked by the formation of the crust of the earth, the granite being first, forming the basis of the masses to be placed upon it. The metallic substances united with oxygen constitute all rocks accessible to man. When the rocks thus became hardened, receptacles were prepared for water, which was probably made at this time by the union of oxygen and hydrogen, and was probably long in a heated state.

In this epoch there are no remains of organized creatures ; the whole appears inconsistent with the existence of life. Still there was a constant work going on to prepare the earth for the subsistence of animal life, and the

knowledge, wisdom, power, and benevolence of God are manifest, and his over-ruling providence most clearly demonstrated.

SECOND EPOCH.—*4th Period.*

4. In the first period of this epoch we have the first appearance of life.

Life is one of the inscrutable mysteries of God, of which we know nothing but by results, of which we can have no conception, and which we cannot imitate. No being but God has the power of creation; God alone can give life, the highest act of which we have any conception.

In the first epoch and last period we saw the earth an immense region of rocks and water; there was no life.

Rocks are organized by certain laws, but they neither live, grow, nor have locomotive power.

Vegetables live, are fed, grow, and propagate, but have not locomotive faculties.

Animals live, eat, grow, propagate, and feel, and are endowed with locomotive powers; although in some of the acephalous, or headless animals, the locomotive powers appear small, as the oyster, cockle, muscle, and clam.

Creation, in any sense of the word, *i. e.* causing something to exist which had not existence before, can be done only by God, because it is the effect of unlimited power.

To say that such power could be delegated to another person, is to say that the person to whom it is delegated becomes for the time being the omnipotent God, and that God, who has thus clothed a creature with his omnipotence, himself ceases to be omnipotent, for there cannot be two omnipotents, nor can the supreme delegate his omnipotence to another and have it at the same time; and even if it were possible for such a thing to be done, the being having such power delegated to him, being invested with omnipotence, and thus become supreme, in what way would the first be able to recover his supremacy or regain his power? The very act of delegating such power would in the nature of the case bring the first being or God in a state of dependence on the second being, and the independence of the supreme being would consequently be destroyed, which is impossible. Divesting himself of omnipotence, his controlling power must cease, and the pleasure of the second being must become paramount, whether agreeable to

the first or not. Nor can we conceive the possibility of the first being exercising his own wisdom in the arrangement which should follow, since power must control, whether wise or unwise. He must cease to be a lawgiver, because the being creating must in the nature of things have the right of governing the creatures of his own work agreeably to his own pleasure ; nor could that pleasure be restrained, because omnipotence could not be resisted. Indeed the idea of creating power below the Supreme Being is contrary to all our ideas of supremacy, and seems manifestly to imply that God had not time or opportunity to accomplish his own work.

Further, if we endeavor to reason the subject, a statement like this may be made : If God delegates omnipotent power to any being, then that being is either superior, equal, or inferior. If superior, he becomes God ; two equal omnipotent beings are impossible, and if inferior, then omnipotent power cannot be there. The only ground that can be taken, therefore, must be, that creation is an act of Almighty power, which can only be in God, and which he cannot, in justice to himself and to his empire, impart to any other.

The force of this whole argument commends itself so fully to the consciousness of men, that no reflecting man thinks of denying it. Nor is it possible to conceive of any being below an omnipotent doing the act of creating, or making something out of nothing. So impossible did this seem to Aristotle, that he believed and taught, and the most of his disciples were of the same opinion, that matter was eternal; and by parity of reasoning, life, the most wonderful of all productions, must have been the same. So far as the world is concerned, there is not one particle of matter more or less now than at the time of creation; but organized beings were doubtless formed and life specially imparted; and although matter or the material of organized beings was there, life, the greatest of all the works of God, was a distinct gift of the Creator to each organized being he formed, both of which imply omnipotence. We therefore assert that creation is an act of God, and God alone.

Between living and dead matter to man there is an impassable gulph. He may fabricate a great variety of curious and interesting combinations, chemically and mechanically, but life is not there. There may be ingenious

forms in wood, clay, wax, metal, and stone, but they are destitute of life. No combination of moving powers can animate the best contrived machine.

The body of man has its form and chemical combination and materials in death, but the power and art of man cannot bid it live. Life in its effects we feel and witness every moment, yet, familiar as we are with living beings, life is still a mystery—not one particle better understood than when our first parents began to live in Paradise. We know not the why; we know not the mode; although possessing it ourselves and seeing it in others.

Nothing in human knowledge and experience affords the least light on the subject of living organization. The loftiest flight of the human mind has never approached it.

The mighty mind of Newton, that king of philosophers, was as ignorant of it as an illiterate peasant boy. Edwards, “that moral Newton and that second Paul,” knew no more than the native he instructed. Herschel, whose wonderful ken reached the remote stars, and traced the comet in its rapid course, if asked, What is life? must, like the unlettered school-boy, have answered, I do not know. Davy, who revealed

so many of the secrets of nature, could not discover. Bell, Magendie, and McNaughton, know as little as the most ignorant quack. Dr. Nott, the man of the age, and whose impressions must be on time to come, cannot give a solution. The theorist, with all his love of speculation, never dared to venture on this unexplored region. Reynolds could paint the human face in all its beauty of form, color, and expression, but he could not bid it live. Powers could cut the Grecian Slave from the marble, lovely and beautiful in form as nature, but could not breathe into her the breath of life.

If, then, the mightiest minds that ever operated on earth, physically or morally, never did discover it, we may well ascribe it to God. A combination of chemical or mechanical powers may destroy life, but organization and life are the work of God.

Nor is there reason, observation, or experiment to prove that a succession of living beings are the result of a more perfect organization passing out of a less perfect state. It is true the butterfly is a worm and a winged creature; so is the silk-worm. The frog passes from the egg through the tadpole to his perfect form, but there he stops. Nor do we find animals of

different species propagating and continuing a compound race. The mule cannot propagate his likeness.

This is a mercy of God, otherwise the world would be filled with monsters. Indeed, there is no reason why there might not be a degeneracy as well as an advance. It does appear plainly that the various species of vegetables and animals are a reality in the plans of God, and that they were endowed, at the time of their creation, with the peculiarities and organizations by which they are now known and distinguished. Nor in six thousand years have we a record of a single new production of living beings; if there ever were, surely we would have some evidence of so important a fact. Indeed, there is no solid support to the theory of a progressive development of any species either in the fossil or actual state of living organized being.

The idea of progressive development has received confirmation in the opinion of its advocates on account of some anatomical discoveries which have been made. In the examination of the brain of an infant, before it is born, the brain has the appearance of the brain of a fish, a reptile, and a bird, before it reaches the

additions and modifications of the mammalia. This fact is employed to prove the gradual development of one animal of a lower to another of a higher organization. Thus a learned speculator of the last century found in the monkey a link in the chain coming up to man.

If the induction be true, then we might have a female at some time bring forth a fish, a reptile, or a bird, as well as an infant. We might expect to cultivate a fish to become a bird or a bird to become a reptile, or a bird become a man. If the consequences of the fact be true, we see no reason why a reptile may not degenerate to a fish, or a man to a bird; yet we never find, nor has man ever found, beings passing the bounds of their own species, and assuming the forms of a superior class.

If, by cultivation, certain vegetables become more perfect by care and attention, they reach a state suitable for the use of man, the reward of his industry. Thus barley is the result of cultivation from grass, but no cultivation can convert it into wheat. The wild rose, by care, cultivation, and domestication, becomes double, full, and many colored, but never becomes a lily.

We claim life as the peculiar work of God,

to the exclusion of every other being. Accordingly, whenever a new order of beings appeared, there was a new creation, an immediate act of God. The whole theory, if it may be so called, of life, as the result of chemical combination, is too fanciful, and contrary to all correct observation and experience, to obtain the assent of any but the credulous and imaginative.

If we find the remains of living beings that have perished by some common destruction, we may ascribe that destruction to chemical or mechanical causes, or both. The action of heat or change of the elements, water becoming heated beyond the power of endurance, or air changed in its constituent parts, might quickly accomplish the fearful work. It is estimated that the quantity of carbonic acid gas contained in every cubic yard of limestone is equal to ten thousand cubic feet. If only a part of the gas were disengaged from the immense masses of limestone, the atmosphere would undergo a change, of which the effect would be the extinction of life in all land animals. In like manner, if the same gas should escape from the coal beds, of which carbon is the base, at the rate of sixty-four per cent., similar effects would be produced on the atmosphere with similar

consequences. In any of these cases a fearful desolation would follow, and the earth become an uninhabited waste. Volcanoes might so heat the waters of the ocean as to destroy every creature, and carry death to its deepest caverns.

We think we hazard little, when we say that there have been nine periods of creations of organized living beings before the creation of man, which enjoyed life, performed functions, eat, propagated, and died; and in the end of the period the races perished.

In the first period we have the earliest appearance of life in the invertebrated animals.

The prevalence of life in all the periods may be known by the immense multitude of animalcula. These creatures were once considered the lowest and simplest of all animal organization, but the microscope has discovered them to be perfectly organized animals. The ingenious Mr. Spencer of Canastota exhibits a world of life in a drop of water. It is now known, beyond doubt, that these minute creatures have mouths, teeth, stomachs, muscles, nerves, glands, eyes, and organs of reproduction.

Leuwenhoeck was of opinion that a billion of animalcula such as are found in common

water, would not make a mass as large as a grain of sand.

Another distinguished naturalist estimates that there may be five hundred millions of animalcula in a drop of water. The red snow observed in high northern latitudes, and on the Alps, is colored by animalcula. The luminous appearance of the ocean in a dark night is now believed to be animalcula. The productive power of these creatures is truly wonderful. One species increased in 10 days to 100,000,000, in 11 days to 400,000,000, and on the 12th day to 160,000,000, and in another case Erenberg believed an individual might increase to 170 billions.

If so, then, life is abundant beyond all possible conception, and where least expected, may be most so ; and masses of solid substances, as many kinds of rocks, are their debris or remains. The wonders which may be effected by these minute creatures may be seen in the destruction of the weevil in wheat. A field of a hundred acres may be in perfect beauty, and in a few days be all destroyed. When the destroyer is found, a small yellow creature, so small as scarcely to be observed, and appearing like dust, has disappointed the

hopes of the farmer, and carried destruction through his fertile fields.

Their various uses, it is true, we cannot tell, but we must conclude they are, and have been performing some great and important work in the economy of nature, and as really subserving the great purposes of God as the largest animal known. The whole earth and all the waters are receptacles of life, efficient, useful, and active, and animating nature in all her broad extent. Without attending in particular to each period, we assume that they perished as other animals; their remains are the proof. It is said that when snow colored by animalcula melts, the animalcula die on account of the heat.

In the first appearance of life there was no vegetable matter for food; yet lime and carbon were there, as food, adapted to many of these animals; as the coralline insect, or worm, which fed on the lime and carbon in solution in the seas and oceans in which they lived. These animals were active and laborious, in forming the living concretions, so common and important in the economy of nature.

The power of these small and imperfect creatures was very great, and interesting, in

constructing the immense limestone rock, so widely spread and important in nature.

It is now clearly ascertained that many strata of limestone much higher in the series are reefs, formed by them, and changed from the coralline form by great heat and immense pressure.

This series of facts seem to establish the probable connexion between the time of the primary limestone and the early ages of organic creations. The ancient creatures resemble the coral insects of the present day, which are actively employed now, in the fabrication of limestone rocks, or, as we call them, coral reefs. On the shores of New Caledonia they have constructed a wall 400 miles long; and on the north-east of Australia a wall more than 1,000 miles long, and on an average a quarter of a mile wide, and 150 feet in depth. Thus we see the wisdom of God in the creation of such apparently insignificant creatures, to effect so great and important a work.

Polyps also abounded, and were probably fed and nourished in the same way. This creature was supported by a root, trunk, branches, and twigs, made up of separate

and detached particles. These animals were called encrinites, because they exhibited the appearance of a cup-shaped flower opening on the top of a stalk. They were numerous, and contributed largely to the formation of primitive limestone. In the town of Rochester, and county of Ulster, there is a locality of these creatures clearly and well defined. They are found in Schoharie county, well defined, and beautiful.

The Trilobite, an animal of distinct form, and many species, abounded in this period. It was formed with three lobes, and covered with a strong shield. The eyes of this animal were like the eyes of the dragon-fly, arranged around three fourths of two cones, or projections, rising from each side of the head. This animal probably often floated on its back, in shallow water, or seas, and perhaps fed on the coralline insect. This creature is found largely in all parts of the primitive state at one time, and dying out at the close of the second epoch.

Other animals, called by naturalists cephalopods, were abundant, and were probably the lords, and perhaps tyrants, of that creation. They were numerous, well organized, and

powerful. They were unprovided with weapons of defence. Their vigor, strength, and activity were sufficient for them.

There were many other creatures, but it is unnecessary to enumerate them. How long this period continued it is impossible to say or conjecture ; but very long it must have been, when we find thousands of feet of deposit formed in seas, and deposit succeeding deposit, exhibiting the order of a regular plan, tending to a fixed end ; and the waters were preparing for the reception of more perfectly organized beings. Thus commenced the work of God—placing life on the earth, as it was adapted to their reception, in comfort and enjoyment, and yet subject to pain, danger, and death.

2d Period.

We now enter on a second period of living creatures. We find the fossil remains of about fifty kinds of fish of various forms, habits, &c., but they were vertebrated, and of more perfect organization than any which had gone before them. They were no modification of previously existing animals, for there was nothing resembling them in the previous state. Great changes in the character of fossil fishes took

place at the same time as other important alterations in the other classes of fossil animals and vegetables, and in the condition of the globe. It appears clearly that the characters of fossil fishes do not change insensibly, and then pass into other forms, but the change appears to have taken place abruptly. There is not a single species of fossil fishes which has been found common to any two geological formations, or living in our present seas. The waters were now in a condition to receive new inhabitants.

Immediately we find a new creating power exerted, and the production of new creatures, of distinct forms, and adapted to life in deep or shallow waters. All classes of animals appear, like individuals, to have a limited duration. They perform the parts assigned them, the race then perishes, and are seen no more. Nor is there any evidence of animals of any kind passing from one kind to another. Each appears to have been a special work, a peculiar contrivance, in which God has shown alike his wisdom and benevolence in bringing into being so much active life for enjoyment and utility. Judging from fossil remains, the waters must have been full of fishes, with habits of those

now abounding in the seas and oceans. This period seems as full of immense numbers of fishes as the previous period was remarkable for the fragments of corals, shells, and the creatures of inferior organizations.

Fifth Period.

The next period was abundant in vegetable life of many varieties, which grew and flourished; many of them small, and many large and lofty.

The wreck of animals, fishes, and lime-formed, broken, and disintegrated rocks, sand, and mud, becoming swampy, and in a degree dry sand, gave a base for plants and trees; and if we may judge from the immense fields of coal in Europe and America, these forests in places must have been very large, and in process of time, by floods or immense convulsions of nature, were cast into seas, lakes, and hollows; and there, firmly imbedded and acted on by heat, became coal of the various kinds, according to the trees of which it was formed.

Those trees do not appear as trees now do, to corrupt and decay, return to the air and

soil by which they had been nourished ; but were laid up in immense store-houses, to become the real sources of heat in our dwellings, furnaces, and work-shops ; of light in our great cities by gas, and of riches by its almost boundless use in the arts.

In some parts of Europe the remains of forests have been found converted into pit-coal, in which the trunks, branches, bark, and wood of trees are discernible.

In most of the varieties of coal, the impressions of vegetable matter, and particularly ferns, are easily discovered, and impressions of palms or vegetables, resembling those of the identical kinds of the living species.

In the United States there is probably not less than 163,000 square miles of this precious mineral, so unimportant to mere animals, but so exceedingly important to man.

This fact would seem to prove clearly that the great work going on had a direct reference to the future creation of man, and his benefit, welfare, and happiness ; yet this mineral, so exceedingly valuable, was not used in Europe until a late period. Even in England wood was supposed to be necessary to burn coal ; and when Marco Polo returned from China and re-

ported the use of coal, it was regarded as a fiction.

In 1803 Mr. Fox, a tragedian in New York, who had recently returned from England, gave notice in the play-bills that he would exhibit a lamp burning without oil, spirits, lard, or tallow. On the appointed evening, he appeared on the stage as an astrologer, and placed a chafing dish on a stand, from the centre of which arose a tube six or eight inches high. To this tube he applied a taper, and it burnt with a clear, brilliant flame. He extinguished and relit it several times ; when suddenly amid groaning, hissing, and rattling, the curtain fell. Yet the very article he employed was coal to produce a gas, which now so beautifully lights the cities of Europe and America.

This treasure, prepared and reserved for man, he received with suspicion, ridicule, and contempt, so slow has man been to see the very rich provision God has made for him millions of years before he was brought on the stage of action.

Here was a new creating act, a new work, making a great advance in preparing the earth for the abode of more perfectly organized animals, of various sizes and different habits. At

the same time the earth was becoming more adapted to all their wants.

It would be impossible in a treatise like this to follow out the subject of the coal formation, but we state the fact as evidence of vegetation at the time, in concurrence with the fossil remains of plants, as of ferns, palms, and other plants.

About this period we find also rich beds of argillaceous iron ore, often in the neighborhood of those great coal mines; a kindly provision to facilitate the reduction of the ore to a metallic state, while limestone, so useful as a flux to separate the metal from the ore, is always in immediate proximity.

There do not at this time appear any remains of quadrupeds or birds, although there were insects, and several kinds of shell animals.

The inhabitants of the seas were abundant, and they were sufficiently distinct to enable us to determine the various changes which had taken place. At this time also appeared the two large families of the Sauroid, or lizard-like race, the Megalichthys, or big fish race, an animal of peculiar shaped jaw, and armed with large, strong teeth.

These, however, were not the only inhabitants of the waters. Not less than sixty species are indicated by the fossil remains of their teeth, in various localities of limestone, sandstone, and shale of coal.

Sharks, the wolves of the ocean, abounded at the time, of various sizes and forms, rapid and powerful swimmers, very ferocious and carnivorous, judging from its teeth. This fish seems to have abounded in some of its forms in the various periods of geological history. The existence of more than one hundred and fifty species of fossil fish related to this ferocious family are known. They were associated with large fish, resembling reptiles of the present day, and fearfully powerful and voracious, feeding on their fellow inhabitants of the deep, as the monsters of the ocean do at this day.

At this period there was evidently a great advance in point of organization; yet that advance was not of such a nature as that an animal of lower organization can be supposed to pass into a higher and more perfect *state*, but clearly indicating a new creation of animals fitted to the state of the earth. They all doubtless had their enjoyments; and when they

perished added to the modification of materials for the support of future animal life.

6th Period.

This is considered the close of the ancient epoch, previously to which we found the earth a great waste, and a barren desolation.

When it was called into existence by the power of God we know not, but whenever done, it was the work of God. Much, very much, we may conjecture on the subject. Possibly it was at first a mere gaseous mass created and put in motion by the power and wisdom of God.

The elements may have been ten, twenty, thirty, or fifty, but whatever the number may have been, they were under the laws of the Creator, fixed, sure, certain, and invariable in results. Acting under these laws, they became atmospheric air, water, and rock, by chemical affinity, and the action of heat, or electricity, known to pervade all nature, and without which life cannot be sustained. Of the length of time to effect these purposes we know absolutely nothing. There is time enough for all the changes we can imagine, nor can we conceive a single reason why God should be in a

hurry. Nor is it unlikely that God has been, and is now, and will be creating worlds, of which the noble science of astronomy affords strong presumptive proof.

Various reasons may be given to show the probable fluent state of the earth, and its gradual cooling, and the formation of rocks, as the foundation of the future earth, to be prepared for the support of life, the glory of the works of God, and above all these subordinates advancing to the great work of creating man, the intellectual lord of this lower world.

In all these changes we trace clearly a work of progress and utility. Its progress is seen in the states through which it has passed, and its utility not only for life at the time, but preparation for the creatures that were to follow.

It is possible that the coralline insect was the first of living creatures, whose only food was lime and carbon floating in the seas. That these two may have supported animal life is made highly probable, when we consider how largely lime and carbon enter into wheat, the most important of all the cerealia, or grains.

These insects then became food for more

perfectly organized animals, which in time became food for others.

Each of these periods of life closed by some vast convulsion of nature, or some change in the elements destructive of life. At each close the earth became again a waste, until God once more brought living creatures into being, by his *power* and *wisdom*.

During these periods there were no land animals nor dry land plants, because as yet perhaps no dry land appeared. The absence of dry land appears during this epoch from the primary rocks. These rocks are generally *horizontal*, and consequently formed at the bottom of large bodies of water, or they are generally found inclined against the slopes of the granite rocks. The vegetations of this era must have been abundant and luxuriant, perhaps beyond anything now known on earth; and yet was probably flowerless and fruitless, and the leaves hard, not nutritious, and therefore unfit for the nourishment of animals. It was, however, a manifestation of the divine goodness, perhaps, in clearing the air of matter deleterious to animal life, and certainly in storing mineral masses which, in the proper time, were to be of the utmost importance to the

human race, for the comfort, power, and civilization of man.

The wealth of England now in a very great degree depends on the treasures laid up in magazines at this period. The vast coal mines in the United States will be a greater source of power than the golden sands of California; less destructive of morals, and more conducive to happiness and civilization. Not only is the fireside made comfortable and pleasant during the storms of winter, but mechanical powers are put in operation, and the iron horse travels forty, and fifty, and sixty miles the hour, conveying thousands of travellers and hundreds of tons of property; and the steamship not only ploughs the river, the lake, and the bay, but boldly meets the waves of the Atlantic, the Pacific, and the Indian oceans, bearing in her bosom the riches of every clime. So also the bursting of volcanoes, rending, breaking, and melting rock, and reducing wood to coal, the rushing of waters, grinding, pulverizing, washing, and moving materials for soil, exhibit the power, wisdom, knowledge, and goodness of God, approaching a point of greater and greater arrangement for a great future work. Although, could the eye of man have seen the earth in

this state, it would have presented to him only waste, desolation, and terrific prospects. Yet God was there in his greatness. Had an angel informed one unacquainted with the facts, of the great end of all these apparently rude and violent operations, and the final beautiful results, it would have required great faith to accredit the declaration.

During the first period of the second epoch, while the coal formation was going on, land animals were not known. Indeed the superabundance of carbonic acid gas would necessarily destroy all land animals; as they would now perish, if the atmosphere became overcharged with this necessary gas, and yet when in excess destructive to animal life. Vegetation, however, would be abundant, and of enormous bulk, being fed by the very material necessary for its growth. Thus, God had clearly in view his great end, and all things beautifully and progressively leading to the most important results. At this period the corals and encrinites were found, with some alterations, but the trilobites had nearly, perhaps entirely, disappeared; while univalve and bivalve shells have greatly increased.

Salt, a mineral so exceedingly important to

animals, and the convenience, comfort, and health of man, must have been produced in the earlier periods; possibly even before the production of animal life. Rock salt was probably formed by volcanic heat, operating upon bodies of water saturated with salt in solution. The waters may have been confined in immense rocky caverns, and violent heat may have caused the water to boil, and evaporate as in a cauldron. At different periods the formation of rock salt might also, as now, have been effected by solar evaporation.

The evaporation of Lake Pinon Blanco, in Mexico, yearly leaves a large deposit of salt. It is said that there are large bodies of rock salt at the bottom of Lake Elton and other lakes near the Caspian Sea. The salt in solution in the oceans, and in the interior of the earth, must be immense. That vast bodies of salt are locked up in treasures, is proved by the numerous salt springs bringing up such an abundance in solution.

Its importance may be judged from the fact, that there is infinitely more animal life in the ocean than on land, and that land animals seek it with eagerness. Its medicinal and preserva-

tive qualities are so important to man, that his health and civilization may be regarded as nearly impossible without it.

It may be now forming in laboratories, now concealed in the interior of the earth, and certainly is in preparation by constant evaporation, and by the operations of human ingenuity. Thus we have the fullest exhibition of the knowledge, wisdom, and benevolence of God, and the demonstration of a wise and gradual preparation for the comfort of man, the future lord of the earth. It is almost reduced to a certainty that salt is among the most important stimulants for the health, growth, and vigor of plants. Salt is therefore universally diffused through nature, very abundant, and easily accessible to man, on all the continents and islands in Asia, Africa, Europe, and America.

Muriate of soda, or common salt, appears to be among the common manufactures of volcanoes, and one of the most abundant of all the saline compounds formed by sublimation in burning craters. Thus we have a demonstration of the foreknowledge, wisdom, and goodness of God, in the provision everywhere made of immense quantities of salt manufac-

tured and laid up in store for the future use of man. Perhaps we may call the volcanoes the laboratories of this important article.

MIDDLE EPOCH.

We now come to the third great epoch.

At the close of the first epoch, desolation seems to have reigned over the whole earth. Land had sunk, continents and islands had been buried in seas and oceans. There had been violent disruption of rocks by the bursting of the crust of the earth, and consequently a new arrangement of broken materials, while a great amount of trituration ground the rocks and animal remains to dust; the materials of future soil; pregnant with matter for the support of animal life. This terrible catastrophe may account for the small number of animal remains which are found.

Now red sandstone formed of sand and marl, with portions of limestone, seems to characterize the commencement of the new epoch in the history of the world.

An immense change had now been made in the material of the earth. There was consequently a new world; a world prepared for a more perfectly organized order of animal

life. The duration of this time of waste we know not, we cannot conjecture, but the waste, the ruin, the changes are clearly seen, written in tablets of stone.

7th Period.

At the commencement of this epoch, and the seventh period, we find new orders of vegetables and animals, greatly changed from the former races. The races of the previous periods seem to have gone out of existence, by changes of the condition of the earth, change of circumstances, or destruction of food.

The formation of the red sandstone was not favorable to the coral animal, but there existed a numerous race called lily encrinites. This animal was attached to the solid rock by a stony column, usually round, and dwelling in a stony habitation. This animal had stony fingers by which it conveyed food to its stomach. There were vast numbers of shell animals of a great variety of forms. There were fish of different forms and habits. There were many of the lizard race and many of the shark tribe; but all distinct and differing too far from any previous animal to leave any reason to

imagine that one animal of the former world had passed into another of the new state of things.

In the new red sandstone we find abundant evidence of the existence of a number of remarkable forms. They seem to have increased rapidly, and prove that such animals were among the most important inhabitants of the seas and oceans. The impressions made on sandstone are curious and remarkable. The ripple marks of waves and rain-drops are plain. There is a fine specimen of these in the walk from the gate to the door of President Hitchcock's house, in Amherst, Massachusetts; and specimens of large bird tracks are in the museum of the college. Large bird tracks have been discovered in the sandstone below the little falls on the Mohawk River, eight inches long, and having three toes. Marks of worms, crabs, &c., are found in sandstone. Frogs, from the tadpole to the perfect state, are also found, and vast numbers of the saurian or lizard tribe, rhynchosauros or the beaked lizard, and dicynodon or dog-toothed lizard, and others. Plants also abounded, but they were unlike those peculiar to the coal formation. Here, then, we have a clear exhibition of anew order

of things, the inhabitants of the earth were changed. We find new vegetables and animals, and consequently a new act of God imparting life.

Though a resemblance in forms occurs, yet each race appears distinct and uncompounded; nor is there anything like a transition state of one animal into another. A careful examination of facts shows also that the first period in this epoch underwent a great, probably a sudden change, very destructive, perhaps, to all the existing races.

8th Period.

The intervals between the first and second periods of the third epoch may have been of very great lengths, still the work was advancing, chemically and mechanically, towards a more perfect *state*.

It will be sufficient for our purpose to mention a few animals of this period.

The Plesiosaurus was an animal of vast bulk and remarkable form. His neck was of great length, having probably from thirty to forty vertebræ. He was from sixteen to twenty feet long; a fierce and voracious feeder.

The Ichthyosaurus was another animal from thirty to forty feet long. The jaws were long, and armed with a formidable set of teeth, which exhibit a fierce and dangerous animal. The eye of this animal, to which we have referred, was enormously large, with an apparatus for changing the pupil of the eye, as circumstances might require. When in great depths of water, where there was little light, he could so flatten the eye as to allow distant vision on the shores, and when the eye was pushed forward, the animal could see objects near by. This important organ seems to have had a great variety of action. This terrible animal was fierce and voracious as the plesiosaurus, but more powerful, and perhaps his most dangerous enemy. This animal differed in form from the plesiosaurus. The neck was short, and the tail long, having about thirty vertebræ.

Here, to mention no more, were two terrific animals, which, with their singular powers, must have spread carnage and destruction wherever they came. Not only must there have been a vast destruction of life, but dreadful and fearful contests between the races;

the very thought of which causes us to shudder.

Nor need we question the divine benevolence in this matter. They kept in check each other, and the excessive production of those on which they fed. At this time there were fish of many shapes, shell-fish of many forms, and animals of various structures, and the history of the abundance of life is found written in the stony book. These living creatures appear to have perished by some, perhaps many agencies, and again desolation reigned over the earth.

In this state the earth probably remained until the commencement of a new era, but how long we cannot tell.

Ninth Period.

The third period of the third epoch is characterized by the chalk formation and deposit of green sand. During this period shell animals in great numbers are found, and vast numbers of fishes of various orders are discovered in the chalk. The reptilian remains in the cretaceous series are few; some, however, are found, as the Pterodactyle

and Ichthyosaurus. Bones of birds also have been discovered of large size, and perhaps nearly allied to the Albatross species. There are, however, no remains of land quadrupeds or the whale tribe found. There is an entire absence of mammalia in this interesting period. Still, during this period there seems to have been an approximation towards the present forms of animal life.

In the green sand we find a gigantic reptile called *Polytychodon*. This must have been an animal of large size; the thigh-bone being four feet long. Some great disturbance occurred at the close of this period which resulted in the destruction of almost the whole series of animated beings. It was accompanied by the rise of mountains and elevations in various parts of the world.

It is sufficient for our purpose to show that during this period there was abundance of life, and if so, these were express acts of God, giving life different from chemical and mechanical effects.

This period closes the third great epoch; and again we find the earth in a state of destruction, yet somewhat different from the former period. There was a manifest advance

in the great work of preparation for a new order of animated being, and all things were assuming a more finished appearance, and becoming a more perfect theatre for active life.

FOURTH EPOCH.—*10th Period.*

We have now reached the fourth important epoch in the history of the fossil world of living active animals. Great changes and modifications had taken place, and the face of nature was greatly altered. The chalky mud had been hardened by perhaps time, or heat, or both, in order to support newer beds. So complete was the change, that naturalists assume the destruction of all natural relations, and even suppose that not a single species of animal or vegetable survived the intervening disturbances. How long this period of desolation continued we have no means of determining. It may have been millions of years before the earth was again visited by the productions of life.

Here we commence a new era, in which we find the earth abounding in vegetable and animal life. This epoch, as the other epochs, appears marked by three periods, distinguished by more and more perfect organization of animal life. God again manifests his power and pre-

sence by the production of life. We have clear and satisfactory evidence both of the vegetables which clothed the earth and the inhabitants which dwelt upon it.

The marine animals of the fourth epoch were entirely disconnected from the chalky epoch.

Examination and investigation prove that the earth in the first period of the fourth epoch was richly clothed with vegetables whose general character is sufficiently plain. Hundreds of species of vegetables are found in Europe, many the natives of warmer climates, indicating great and important changes in temperature. The plants are numerous and various. The seeds, parts of plants, wood, and fragments of a kind of pepper plant, are found in a fossil state. Great numbers of univalve and bivalve shells of great varieties of form abounded.

Fishes are found of various shapes, and in great numbers, of which, among others, the perch, herring, mackarel, &c., are the type. Some of them were nearly allied to the salmon, some of exceedingly grotesque forms, yet all well adapted to their peculiar modes of life.

There were reptiles inhabiting the land, rivers, and bays in parts of Europe, where, for their ac-

commodation, the climate must have been very different from what it is now. Serpents were found resembling the boa constrictor and python, of great dimensions, and from ten to twenty feet long. The fossil remains of birds, though somewhat scarce, are nevertheless found, resembling the vulture, the pelican, sea-lark, curlew, woodcock, owl, and buzzard. This period abounded in land animals called pachydermata, or thick-skinned animals, resembling the elephant; and carnivorous animals, as the wolf, fox, and racoon. Among the pachydermatous quadrupeds we have the palæotherium and anaplotherium, and the dinotherium.

At this time there were dry lands, swamps, and marshes; seas, rivers, and springs of fresh water. Animals which in previous periods must have perished immediately, now found enjoyment and comfort. They drank of the fresh water, cropped the flowery herbage, reposed in the shade, or basked in the sun. The earth was adorned probably with all the beauty of vegetation, and abounding in activity.

In the forests there appear to have been monkeys, opossums, some kinds of squirrels and racoons, and there were species of the fox and wolf, who fed on the smaller ani-

mals. There was an entire absence of ruminants. There were none of those animals useful to man—the deer, sheep, goat, ox, and camel were all wanting; there were, however, representatives of the hog, horse, rhinoceros, and elephant. The wants of these animals were abundantly supplied, but the immediate preparation for man was not there. Still quadrupeds had taken the place of reptiles, the mammalian quadrupeds were abundant only in the epoch immediately preceding the creation of man.

The eleventh and twelfth periods may not be so easily or clearly defined as some previous periods. Yet there was a manifest separation by great elevations and depressions of the earth, in which many races perished, as the elephant, mastodon, dinotherium, &c., twenty species of birds in the diluvium, and twenty-eight in the tertiary strata, and the bird *dinornis*, found in New Zealand; and some may have remained during the second and third periods. These enormous animals appear to have lived as high as the seventy and seventy-fifth degree of north latitude. The climate seems then to have been so warm as to allow vegetation in

spots now barren and desolate. The mastodon probably perished about the close of the middle tertiary period, but a variety of mammalia appeared, as a species of hippopotamus, rhinoceros, and several kinds of horses, deer, ox, camel, monkey, &c. There were also many insectivorous animals, or animals feeding on insects; and carnivora, or animals feeding on flesh. There were groups of ruminating animals, or animals that chew the cud; large deer, and animals much like our domestic cattle. There were marine animals in very great abundance. There were caves about the time containing immense quantities of bones. They were probably the home of beasts of prey, such as the wolf or hyena, where they perhaps brought their prey to feed their young and feast themselves; and probably dwelt there generation after generation, and after hunting in the forest by day retired by night.

The horns of deer and elk, of enormous size, are found in the fossil state. The expansion of the horns of the elk was sometimes sixteen feet. This animal may have remained an inhabitant of the earth until a very late

period. During these periods² we find the megatherium, the mylonix, the megalonix, and the glyptodon.

The twelfth period, fourth epoch, may be marked by the destruction of many of these huge animals. What monsters then dwelt upon the earth ! The elephant, larger than any now known ; the enormous mastodon, twenty feet high ; the huge megatherium, and other monsters. The elk, with his immense horns, in the swamps, on the plains and hills, feeding on bushes and the limbs of trees. There were birds ten feet high. Perhaps there were fierce wars among them. Their roars, screams, blows, and struggles, would cause the earth to tremble. That vast changes took place at the close of this epoch, are manifest.

The surface of the earth affords us evidence of immense changes effected by the powerful agencies of water and heat. The book of stone, on its various leaves, records the turmoil of inorganized matter, and the history of the destruction of organized bodies, exceedingly numerous and various ; and declares the vast amount of life occupying every place on earth ; and the book records their successive destruction.

We see a succession of animals each adapted to its mode of living, in period succeeding period, and race succeeding race.

During these long periods Man was not there. There is found no remains of his organization, none of his works. There is no stone squared, or rounded, by his tool. There is no fragment of a building now found as a monument of his power, skill, and industry.

At the close of the last epoch water spread over the earth. Geologists prove it. The Bible declares it. Probably, the earth lay long in that state, yet the desolation may not have been so long as in the desolation of the previous periods, because the earth had reached a higher preparation for the next great work, the new arrangement, the creation of Man.

Thus with the best geologists, as Ansted and others, we have followed as briefly as possible, nine distinct periods of life and death. Destruction produced by heat and water, or changing elements, and a new state of things produced by the power and wisdom of God.

The progress of God in his work has been still onward. If animals more and more perfect appeared, period after period, it is consistent to suppose that God will proceed in the same

way in his great works, as the geologist has proved he has done, and as each system of organized beings has been advancing in perfection, so he will continue ; nor is there anything inconsistent in the fact that God commenced and completed his work of arrangement, and the creation of organized and living beings in six days. His power was equal to it.

If this is called miraculous, well cannot God work a miracle ?

If this be said to be contrary to the usual mode of God's working, how can this be proved ?

Nor can a single geological fact be produced contrary to the declaration.

While there is a majesty, a dignity, a power, wisdom, and benevolence in the Mosaic account, which no scheme, excluding God from the immediate action in his great work, can for a moment equal. It was, indeed the very exhibition which the case required, to show God as superior to all the heathen gods, of which the world was then full.

The approaching work was entirely consistent with the manner of God's working; consistent with his character and dignity, and worthy of the sovereign of the universe. It was an event

which intelligent beings must have expected. If they were acquainted with the previous periods of advancement, they would have judged that a greater and nobler work was to be done in the prosecution of the benevolent designs of God. The difference between the coral worm and the elephant and mastodon is immensely great, and an immense variety of animals, more and more perfect in each period, had been created to fill up the intermediate links in the chain of being.

From such facts, animals still more perfect were to be expected. Nor would it be at all unreasonable to suppose that a being more perfect still would be brought on the earth, especially when we reflect that numerous as were the animals, not one of them could know, love, honor, or serve, or see the glory of God in his works.

The regular process in all the previous periods shows that a new state of advancement was in exact accordance with geological facts; and great and long as had been the preparation, it had been neither too long nor too great for the reception of the noble creature to be placed on earth; a creature so vastly beyond any previous creation.

FIFTH EPOCH.—13th *Period*.

MOSAIC ACCOUNT OF CREATION.

THE first announcement of the new work is in the words, “and the spirit of God moved on the face of the waters, which covered the earth.”

The immense quantity of water on the globe is not generally well understood; and doubts are entertained in some minds of the possibility of such a fact, yet in truth only one fourth of the globe is land, and three fourths water. The Pacific Ocean alone has a greater area of water than all the dry land on the globe. It covers fifty millions of square miles, and seventy millions when the Indian Ocean is included; and so great is its depth, that a line five miles long has not reached the bottom. The Atlantic is five thousand miles wide, and reaches from pole to pole, and covers twenty-five millions of square miles. Besides these immense bodies, we have the Mediterranean, the Black, the Caspian, and the Baltic seas.

Nor are we to ascribe sterility and solitude to this immense mass of waters, for it really appears more abundantly crowded with inhabit-

ants than the air or the surface of the earth. Probably the sea at all depths swarms with living creatures, as countless worms and creeping things, besides hosts of fishes without number, some so small as to require a microscope to see them; some so imperfectly formed as to resemble jelly, some armed with formidable teeth, some with a sword, and some, as the whale, an immense mass of floating oil, fifty or sixty feet long.

These creatures seem as endless in form and magnitude as countless in numbers, and some as defenceless as others are powerful and ferocious.

Thus in the immense waters of the oceans, the great end of God, in the multiplication of life, is constantly carried on. Nor, indeed, is the bed of the ocean less beautifully clothed with submarine vegetables than the dry land with herbs and forests.

Thus God surveyed the watery waste before him.

This is all the history of the earth in its primitive state which God saw proper to give to man. The command and consequence, so much and so long admired for its sublimity, was given, "Let there be light, and there was

light." This seems to be a dispersion of the darkness, and asserts the power of God in its dispersion. On the first day the air was cleared, and the clouds and vapor were arranged in the glorious order which now appears.

On the second day the waters were divided, and the dry land appeared. In some parts it was depressed, in others it rose to the mountain's height. In the depressions are found the ocean's bed. In the elevations, the mountains and accompanying plains.

It will not be presumptive to inquire what may have been the agent employed in this work of such amazing grandeur? Probably steam formed in the earth by water and heat, by its immense expansive powers, raising upwards the superincumbent mass of rocks and mud, of clay or sand.

When the dry land appeared, God immediately planted it by the word of his power. Grass, herbs, fruit-trees, and each having the wonderful power of production in itself. Here is the subject of botanical study. The earth now appeared covered with trees, the field clothed with grass, the flower gave beauty, the fruits gave richness to the noble work.

On the fourth day God arranged the order of the times and seasons, perhaps regulated the orbit, fixed the daily rotation, and pointed the poles. Thus he ordered the length of days and nights. The sun in his glory appeared to rule the day, the moon to rule the night. Distinct offices are assigned them, and they execute them to this day. The information seems incidentally given, "the stars also." As this was of no particular or immediate use, it was left for man to study or investigate.

On the fifth day the creation of living organized beings commenced in the waters and the air, each endowed with the wonderful power of propagating his species, and God appointed them to immense fruitfulness.

On the sixth day everything was ready for the reception of creeping things, beasts, and especially cattle, which are folded animals, and immediately for the use of man.

Last of all, on this day God created man, in his own image and likeness. Not only a very general resemblance, as an image might imply, but a likeness. Now this is not in his bodily appearance or form, but in his intellectual, moral, and spiritual parts. He created them male and female, and thus qualified them to

increase and multiply their species. And now the fair and lovely works of creation lay before God, and by that wise, good, and glorious being, were pronounced "good," every way suited to produce happiness, comfort, and enjoyment in the best possible way, to the creatures he had made, and placed everywhere upon the beautiful earth.

CHAPTER III.

THERE are a variety of questions in relation to this matter, which deserve consideration.

1. Does it really appear that the earth, in its present state, is about six thousand years old? This is an inquiry of importance. The earth, which was modified according to the Mosaic account, was for the express purpose of being fitted for a residence for man. The whole of the continents may have been formed at the same time, and were soon filled with inhabitants, and the ocean with living creatures suited to the element in which they were placed.

Man and such animals, especially those called cattle, created for his use, were made and placed somewhere in a fine delightful region, near the upper parts of the Tigris and the Euphrates. This event was subsequent to the great changes, previous to the Mosaic history, and the commencement of a new order of things.

I. Because no remains of man in a fossil state have been found among the vast number of bones of the horse, ox, deer, &c., which have been discovered. No human bones have appeared in the morasses or caves. It is inconceivable, if man had an existence at this time, that there should be no remains or vestige found as an evidence of the fact. The skeleton found in the limestone in Guadeloupe is the single exception, but the whole appearance, and the very recent formation, shows it to be of a much later date, and by no means retiring into the remote ages of the fossil remains in the old world. This argument shows a posteriority to all older organized bodies.

II. Because when we examine the records of men, we find them of comparatively recent date; and evidently giving to man a recent origin. The whole of these are fabulous, inconsistent, and improbable, and only prove a general tradition that man had been created at no very great length of time previously. Moses alone gives an exact account of the transaction. Moses names the individuals, from Adam downwards. The number of persons, between Adam and the present generation, are

not so numerous as many imagine. If we allow thirty years to a generation, and, in many instances it may be much longer, the number will not exceed one hundred and eighty, or two hundred. For four thousand years we have a record, proved true by the testimony of a whole nation, of the exact number of generations. Adam may have conversed with Methuselah, and Methuselah with Noah, or some descendant, as a grandson of Shem, may have conversed with Abraham, or his father, or grandfather, so that up to that time a very clear traditionary account of the great event might have been preserved, and from its vast importance would have been carefully remembered. All the nations have some traditions of the great event, but indistinct on account of being scattered widely after the flood, in different countries and continents; having to drain marshes, to subdue land with imperfect implements, and perhaps to defend themselves from wild beasts, or from other families who were tempted to plunder by poverty and necessity. In the direct line of the family of Shem, where religion and its principles had been preserved, the tradition, possibly a record, was preserved, and gave authenticity to the whole affair, and

fixed nearly the true date of the creation of man.

III. The state of the earth itself is an evidence of its recent arrangement. As men have multiplied there was a necessity to cultivate the earth for food and comfort. Yet, in reality, a very large portion of all the continents and islands are unsubdued, and remain in swamps, forests, or prairies, entirely unproductive to man. It is inconceivable that men should have been on the earth twenty or thirty thousand years, and not have long ere this time required every acre for support.

IV. The state of the sciences are a very strong proof of the recent origin of man. The mental power of men, so far as we know, have always been the same. Had man been on the earth forty or fifty thousand years, we may reasonably conclude the sciences would have been vastly more advanced, yet so recent are they that we know the history of nearly all. Even as late as the fifteenth century men had not examined the heavens, the earth, or the sea, or land, as they since have done, their philosophy was without experiment, mathematics was

not aided by instruments, nor geometry by the scale. If they ventured on the ocean it was without the magnetic needle ; they depended on the eye alone to view the sun, moon, and stars ; the learned were destitute of paper, ink, and printing press. Their clothes were made without manufactures, and their robes were skins of beasts ; their surgeons knew nothing of anatomy, and their physicians were without a *materia medica*. Astronomy appears to have attracted the attention of men at a very early period. The sun and moon, as God had appointed, served them for times and for seasons, but of their distances, magnitudes, and motions they knew nothing, and as little of the planets and fixed stars. Although they had all the elements of discovery, they were entirely ignorant of the mode of employing them. They had glass, why did they not construct a telescope ? They understood geometry, why did they not calculate the magnitude and distance of the sun ? Is it conceivable that men should have been thirty or forty thousand years on the earth, and never have found a Copernicus, Galileo, or a Newton, to suggest, to prove, to demonstrate that noble science, and make it subservient to the great purposes of man ? Che-

mistry, the elements of which are so near us, was no long time since confined to the mere facts, that there are four elements, earth, water, fire, and air. Could the world have been thirty or forty thousand years old, and no Priestly or Davy brought to light the beautiful discovery of modern science?

The important art of agriculture is still in its infancy, and it is only within the last hundred years that real skill has been employed to carry on its important operations. The same may be said of the employment of machinery in the fabrication of various articles, particularly machinery operating on cotton, by which a girl of eighteen will do the work of one hundred persons; and so of many others, as of ship-building and the application of steam to the purposes of man. Who can believe that men had been on earth forty or more thousand years, and never have made these discoveries?

2. Does death really appear to have prevailed previous to the organization of the new earth as the abode of man? To this we answer yes. The numbers of organized beings which have lived, been nourished, and died, are great beyond conception. Over the whole framework of the earth the surface, to a con-

siderable depth, is full of the ravages of death, from the remains of animalcula to the huge saurian fifty feet long, and the huge elephant and mastodon. The whole animal creation below man appears destined to be nourished, to grow, decay, and die. Animals are of two kinds, as respects their food, herbivorous and carnivorous. The herbivorous animals are still the destroyers of life. Every plant abounds with animalcula, which are nourished, grow, decay, and die; and, when examined by the microscope, are seen active, feeding, sporting, and enjoying themselves.

The crush of a vegetable is the destruction of a whole colony of living beings. Nay, even the water they drink is often full of life and the suffering of death. Whoever has seen the experiments of the great solar microscope, has seen the fact demonstrated. In a half inch globe of water a very great variety of living animals are seen feeding, sporting, and fighting, and killing each other. The author once saw an exhibition of the solar microscope in Philadelphia. A flock of animals appear, about the size of a grain of wheat, walking and feeding peaceably in one part of a sea; in another part he saw different animals in large numbers, moving

rapidly, and large and huge creatures, looking like eels, flying with surprising activity across the water; in a corner, apparently to conceal himself, sat an animal of large size, crouched close, and evidently contracted in form to conceal himself: in another part a large animal came into the field of vision, approaching the flock feeding, and, seizing one very leisurely, devoured it, and then passed on. Suddenly it manifested alarm, and turned to escape. At this moment the animal which had been watching made a most terrific spring. They appear four or five feet in length, and closed in dreadful strife and fearful conflict. They clenched each other with numerous arms, and struggled violently in each other's grasp. It was soon observable that the second animal appeared to depend on his teeth and grasp, but the watching animal exhibited a long lance from his tail, appearing two feet long, which he strove to plunge into the body of his opponent, who displayed great skill in defending himself from this formidable weapon, and endeavored to end the battle by the death of his enemy by his powerful teeth. The terrible sting or lance was continually in motion, until one of the limbs of defence, either weakened or off guard, allowed it

to reach the body of the other, and it was plunged into his body the whole length; suddenly he released his hold, gave one struggle, and died at the feet of his enemy. Under the microscope a drop of water on glass will exhibit animals exceedingly like eels, and as the water dries away the animal appears in distress, at length gasps for breath, writhes, and dies. Hence the animal which eats herbs and drinks water from the pool, destroys animal life in great quantities.

There are certain animals constructed to live on the flesh of other animals. The mouth, the tongue, and the teeth of the lion, tiger, and wolf, are prepared for seizing and eating animal food only. The whole intestinal canal is fitted for the digestion of animal food. The very existence of such animals implies the death of others. The oceans, seas, lakes, and rivers, exhibit the same facts. The large portion of fish feed on fish. See the whale devouring his millions, and the great pike seizing not only other kinds of fish, but his own kind. The late Judge Saunders of Schenectady related an anecdote on this subject. On his estate there is a beautiful lake in sight of the city. It abounds in pike. An old servant man was in

the habit of setting lines in the night to catch the fish. One morning he came home from the lake, and sent for the Judge to come and see a curiosity. It appears that the bait was a living sucker, seven or eight inches long. This fish had been swallowed by a pike about eleven inches in length; this again by a pike eighteen inches long, and the last twenty-three inches. The whole, one within another, were there, a proof of the voracity of this wolfish fish. The lake salmon is caught with his maw full of large fish, seized and swallowed whole.

Of the necessity of official destroyers we may have some idea by considering the amazingly prolific nature of fishes. It is a well ascertained fact that a single carp will have one hundred and fifty thousand eggs, and a sturgeon one million five hundred thousand. Leuwenhoek affirms that the codfish spawns one million five hundred thousand, a flounder one million, and a mackarel five hundred thousand. Creatures so wonderfully prolific, unrestrained, would in a short time fill the oceans to so great a degree as to cause them to overflow and submerge the earth. Destruction therefore became necessary to prevent the evil which must inevitably have followed.

The inhabitants of the air exhibit the same facts. The eagle, the hawk, and owl, and others, are feeders on flesh. The beautiful pigeon is often seen in the grasp of the fierce hawk. The beaks of these birds are entirely unfitted to eat grain or fruit, as their inwards are unfitted to digest them. Living insects are the common prey of fish and birds. The covering of the earth is composed of the wreck of millions of years, of vegetable and animal life, and by them life is now supported.

This is a world of reproduction and decay, and an endless circle of the living preying on the dead ; receiving life, losing life, taking life. The vegetable shoots up from the earth, puts out its beautiful flower, rich with perfume, scatters its seed, and dies to make room for its offspring. The same is true from the smallest animalcula up to the greatest of the animal creation, and they are constructed with a view to this very purpose. Death then appears really the destination of all the animal kingdom below men, both before and since the new organization of the earth at the creation of man.

Another question of interest is: Would innocent man have died? We answer *no*.

To him a law was given ; and on account of his noble powers, intellectual, moral, and spiritual capacities, he was not destined to death while he obeyed the law, but when his probation should be finished, he should be treated as Enoch, "his natural body becoming a spiritual body," and heaven his future abode. This would appear necessary, otherwise such must have been his increase, that the earth could not have borne her inhabitants.

Death is the sentence of the law. Adam appears to have understood it. He asks no explanation, and had probably seen the effects on animals. It was saying to him, "If you sin you will fall from your exalted privilege of translation to the situation of animals, which die." Nor is his situation immediate death, *moriens moriendo*, in dying thou shalt *die*. You shall be nourished, grow, decay, and die, as other animals die, which you have seen. The effect of sin was to make a great change in the condition of man ; to him fearful and terrible.

3. How does this universal system of death appear consistent with the divine benevolence ? The great end of creation appears to be happiness. Every creature seems destined to

enjoyment. If we look through all the orders of animals, this seems really so. From the animalcula upwards, all seem to have their loves, pleasures, sports, food, and comfort. The stream, the lake, the sea, the ocean, are full of life and enjoyment. The land exhibits the same state, from the insect to the elephant; and the air is vocal with the cheerful songs of birds, sporting on the wing, and darting through the light elastic fluid. How happily the humming bird sports among the flowers, and sips their sweetness with a kiss! The objection is, death outrages it in the *individual*. It is so. This is to be considered, and well examined. Life is a wonderful and mysterious gift of God to his creatures. It is wonderful even in the lowest animals. Man may construct a thousand ingenious works, and give a variety of form, but life even the smallest degree he cannot give. The possession and enjoyment of it even for a short time is a great and precious boon, even were it only for a few hours. The writer has seen an immense body of ephemera at the Falls at Naponagh, on the Rondout creek, in the town of Wawasing, county of Ulster. They were about a half inch in length, and insect body, black color,

and white wings. They were exceedingly active. The flight was near a mile in length, forty or fifty yards wide, and twenty or thirty deep. They appeared about one o'clock in the day, in the latter part of August. About four o'clock in the afternoon they began to fall, and lay on the water, and were washed to the shores. In twenty minutes the whole had fallen. They appeared three years in succession, and about the same time. The writer knows nothing of them in the following years. Here was a short life indeed, yet it appeared full of enjoyment, the pleasures of love, good, comfort, activity, sport on the wing, and the enjoyment of the light and warmth of the sun. Three hours of happiness, life, and enjoyment. Here was the death of millions in a few moments, yet scarcely implies a moment's suffering, if any suffering at all.

We seem to attach dreadful ideas of pain to death, and perhaps we are much mistaken. The most of dying persons seem to suffer very little. In the insect there is probably scarcely any pain, or the pain of a moment. Shakespeare perhaps has given rise to the opinion of insect suffering by the famous lines—

“The poor beetle that we tread upon feels
A pang as great as when a giant dies.”

A sentiment beautiful, and most happily expressed, yet certainly false. The insect killed by the fish, bird, or animal, dies as suddenly as by a flash of lightning; so of most other animals. They are suddenly seized and as suddenly die. Even when they fly to escape, it is not the fear of death. We are apt to imagine that all beings have the same knowledge and dread of death which we have, yet we are entirely mistaken. They have no idea, probably, of death; they have no thought of a world to come. It does not concern them. Pope has expressed this thought happily in the *Essay on Man* :

“The lamb thy riot dooms to bleed to-day ;
Had he thy reason would he skip and play?—
Pleased to the last he crops the flowery food,
And licks the hand just raised to shed his blood.”

Essay on Man, Ep. I., s. 3.

The enjoyment of hours, days, weeks, months, and years, are terminated in a very short time probably with little pain. Little is known to the animal world of sickness and decay, excepting a few domestic animals. As

soon as they are feeble or slow from age, they are instantly removed by some animal which feeds on their carcase, which in his turn pays for his banquet by his own body. By this means the whole earth is full of health, activity, and enjoyment, and disease is unknown. And a vigorous succession extends the long chain of life through myriads of happy beings. But further, a very abundant supply of food for man was all-important. Animals, fish, and birds were therefore made very prolific, and capable of vast increase. Their increase was far beyond the wants of the human race.

Some restraint, therefore, became necessary, lest they should overrun the earth. The carnivorous animals were therefore made to keep in check this immense increase, and each of these was furnished with antagonists to keep them within bounds; but when civilized man appears he is the regulator of the number of useful animals, and destroys the animals of prey. The wolf and panther were once common in the state of New York, but are scarcely known at this time. It is very plain that a wise benevolence would dictate this very course. Mortality is the universally established law of nature; the Creator has, in his good-

ness, made the end of life to animals unexpected and sudden, and generally without lingering disease.

Let us suppose the contrary, that animals, from their very nature subject to decay, should grow old, feeble, sick, and decaying. What would be the certain consequence? Why the earth would be a hospital, a scene of woe and misery. We may apply the same reasoning to the sea and the air. The fish sports and enjoys himself until the moment he is swallowed by his more powerful neighbor, who himself will die as suddenly by one more powerful than he. The robin which sings his beautiful song of joy, visits every tree and plucks its fruits, or devours the insect, whose life he has taken in a moment, or bears him to his callow young, is struck by the hawk in a moment, and in a moment ceases to live. He has enjoyed one, two, or three years of happy life with his companion, but his life is terminated in a moment. How little to pay for so much enjoyment, while no dread of pain either here or hereafter disturbed the melody of his song. The sea and air, therefore, are filled not with disease and decay, but health, vigor, happiness, and enjoyments. "The Lord is good, and doest

good, and his tender mercies are over all his works." And that which to men at first sight appears like cruelty, is, in fact, benevolence, and productive of the best and happiest consequences, and excites anew our admiration of divine wisdom and goodness.

FIFTH EPOCH.—14th Period.

THE FLOOD.

The next question is, Does it appear that there has been a comparatively recent deluge? To this we answer, Yes. Infidelity has made objections to this event as it is narrated in the Bible; we are therefore led to inquire particularly into the facts; and from different sources to collect proof.

1. Tradition proves very clearly the prevalence of a great flood over the earth, and recent in its date. Every nation has some tradition of such an event. If such an event ever happened, this would naturally be the case. An event of such magnitude and producing such wonderful effects would not easily be forgotten; although the details, from a variety of causes, might be confused and fabulous; to which, indeed, all ignorant people are inclined. When

we examine the records of antiquity, Diodorus Siculus gives an account of such an event, and mentions the concurrence of many nations, and gives the names of authors, as Berosus and others. Eusebius has preserved important extracts, taken from the writings of the Medes, Persians, and Babylonians, which even mention that birds were sent out to ascertain if the flood had subsided; but not finding a resting-place returned. This was repeated three times, when the birds came back with soil adhering to their feet, by which it was known that the waters had fallen. Plutarch mentions the dove of Noah. In general, all the nations of Asia, Africa, Europe, and America, have this tradition. So far as the universal consent of mankind can go to establish any fact, the fact of a general deluge is confirmed.

So great and general a calamity could scarcely fail to make a strong impression on the minds of men, which would be communicated by tradition among men as they spread over the earth. Still, the traditions, though preserving the general facts in barbarous ages, and among a people destitute of letters, would soon become corrupted, and the particular circumstance be lost or obscured.

Such appears to be the fact, and we find a body of traditionary testimony confirming the Bible account of a flood so strongly that sober-minded men can scarcely doubt it.

These traditions are as commonly and generally received on the Western as they are on the Eastern Continent.

The inhabitants of the island of Cuba believe that the world was once destroyed by a flood of water, and three persons were saved. The Peruvians believe in a universal deluge caused by great rains, and that a very few escaped destruction.

The native Brazilians not only preserve the tradition of a deluge, but believe that the whole human race perished except one man and one woman.

It is said the Mexicans believed in a deluge by which men were destroyed, and a single family was preserved in an ark, and with them a sufficient number of animals were saved to stock the world.

Humboldt says in his travels, that the natives on the Orinoco had a tradition of a great water, when their fathers were obliged to take to their canoes, in order to escape the general deluge.

Such, indeed, is the tradition of the aborigines of the whole continent, and it affords a collateral evidence of great importance of a universal deluge.

2. The face of the earth has evidently undergone a great change by a flood of water rushing from north to south, and its operation may be traced on the earth in filling up, tearing down, digging out, and levelling. These changes any one even of small observation may see, and the conviction is clear that water has flowed with great force over the earth.

Valleys, which appear to have been recently drained, and are, at present, dry land, very clearly prove the presence of water in them, not deep, but having long lain there; and would seem of a date long after the first appearance of dry land.

One of these small lakes may be traced in the towns of Washington and Amenia in the county of Dutchess. It was formerly called the great Tamarack swamp. It is from eight to ten miles long, and from one to one and a half miles wide. The bounds may be traced from any of the high grounds in the neighborhood. The greater part of the bottom of this lake is now fine meadow. The south end of

this lake is about fifteen miles from Poughkeepsie, near the turnpike. Here the waters divide; a small stream takes its course south, joins Wappenger's Creek, and passes off to the Hudson. Near the same place a stream rises which increases rapidly, and running north through the swamps and meadows forms the Great Mill Brook. Four or five miles from the source it turns to the northeast, and passing through a clove in the mountain, in the town of Amenia, joins the Oblong Creek on its way to the Sound.

In the county of Ulster the recent action of water is clearly marked. The Rondout Creek is a fine stream in that county. Its source is in a beautiful lake about a mile long, lying near the Wittenberg in the Catskill range. It runs west six miles, and then turns to the south; and at the turn unites with a stream called Chestnutkill, and is called Laghawack. The Chestnutkill rises near Thunderhill, a mile or two from the Navasink. On this height of ground the streams part. Those which run west fall into the Navasink, and pass to the Delaware, and those which flow east unite with the Rondout. The stream bending east flows over a rocky bottom for twenty miles,

falls thirty feet over Honkfalls in the town of Wawasing, and leaping down precipice after precipice for near a mile drops to the low lands over the falls at Naponaugh, where a beautiful village has lately been established.

The scenery here is remarkably wild and romantic. The pencil never touched an object more worthy of its effort. The poet has not sung of a more delightful scene. The sudden action of rushing waters are clearly manifest. To the geological student this region presents most interesting features. The high grounds on which the streams part are much lower than the mountains on either side, and which are two miles, or more, apart. The Rondout flows through the deep valley of the Laghawagh to Honkfalls, the mountains on each side rising high and rugged about a mile apart. The rocks on both sides are greywacke, and the rocks down to Naponaugh are the same. Below the falls, and directly in front, there is a great mound of sand, gravel, and paving stones. If the observer take a position on the high ground in the neighborhood, he sees the mound pushed forward nearly to the Shewangunk Mountain, a mile distant; the whole lying in the chops of the chasm through which it was driven by

the force of the rushing water, not gradually, but suddenly and with great violence, and having broken the dividing ridge, fell turbulently into the vale between the Catskill and the Shewangunk. In the town of Mamakating, about twelve miles from Naponaugh in Bashaskill, in a vale, there is a remarkable division of the waters. The creek is about eight yards wide. A stick may be laid down in the water, and it will take its course to the Delaware; and another, laid down four feet to the north, will go to the Hudson by the stream which meets the Rondout at Naponaugh. The Rondout passes through the town of Rochester on to the falls, called Highfalls, the fall 25 feet, with the other below together about 25 feet more. The rock over which the stream falls is limestone, principally cement, and which abounds for miles below. The creek passes on to Eddyville, unites with the Wallkill, and falls into the Hudson.

In the counties of Albany, Greene, and Ulster, there is a valley about sixty miles long, extending from Guilderland in the county of Albany, to Kingston in the county of Ulster. It runs along the bases of the Helderberg and Catskill mountains. It is from one to three miles wide.

An observer readily concludes this beautiful vale was once the bottom of a large body of water ; to appearance, a shallow lake which has been drained by the Normans, Bethlehem, Hawncroye, Coxsakie, Catskill, Saugerties, and Esopus Creeks.

The valley through which the long level in the Erie Canal runs from Utica to Syracuse, was once most probably a shallow lake, retaining the waters of an overwhelming flood which swept over the land.

The great sandy plain between the cities of Albany and Schenectady was manifestly formed by a rush of water from the north. From the high grounds in the town of Glenville, a spectator looks down on the town of Charleton, and immediately observes an immense excavation ; turning the eye to the south, he finds a great mound, plainly formed by the contents of the valley, and manifestly driven there by the force of water.

In all countries similar lakes and the effects of water may be observed, which give a strong probability to a flood passing over the earth. We would not speak positively on this point, yet the action of water appears so recent as to give weight to the opinion.

There is, however, no inconsistency in the Bible narrative compared with geological facts, or changes effected by water in remote ages; and all geologists admit that great changes have been made on the earth, and at some period water flowed over every part of it.

3. The Bible gives a plain, clear narrative of this great event. Divines and commentators on the Bible have, with great pains and learning, explained the facts and circumstances related by Moses, and offered many theories to account for it; but while many ingenious ways may be supposed to account for the deluge, yet we ought to remember it was an event brought about by divine power and wisdom, to punish a sinful world for its wickedness, and was just as much an exertion of power as creation itself.

Any person disposed to study this subject, will find these points sufficiently important to prove the fact, and silence doubt. The authors are common, and worth a careful study, and give us, if we need it, another proof of divine revelation.

4. We would observe, in this place, that while we believe the flood to have been miraculously produced, yet the whole account shows

that God employed means to effect his purpose. And although we would not give entire credence to the famous opinion of Whiston, that a comet produced the deluge, yet there are some facts which at least render it probable. The comet of 1680, whose return was foretold by Dr. Halley, has a period of about 575 years. This comet is judged by astronomers to be the same as the comet of 43 before the Christian era, commonly called Cæsar's comet, which reappeared in 531, 1106, and 1680, in the time of Sir I. Newton. If we multiply the time 575 by 4, we have 2,300, which brings us within eight years of the flood, according to the Hebrew chronology.

If we allow the variation produced on the comets, and which have been demonstrated true, by their coming within the attraction of the planets, and also allow some little variation in the text, we bring the comet to the time. If we allow, according to Whiston, that the comet of 1680 was only seven or eight thousand miles from the earth, the fact seems to become a probable event. It may have attracted the fountains of the great deep, and produced such a change in the atmosphere as to cause a rain of forty days, and thus have

produced a flood over the whole earth, because the earth must have been involved for some time in the tail of the comet.

15th Period.

Will the earth undergo another change? The Bible distinctly declares it will. The Apostle Peter says: "There shall be a day in which the heavens shall pass away with a great noise, and the elements shall be melted with fervent heat. The earth, also, and the works that are therein, shall be burned up. This day is the great day of judgment, subsequent to which there will be a new heaven and a new earth, and there shall be no more sea," and the earth shall be fitted up as the abode of more perfect inhabitants. There are some facts to corroborate this surprising event. There are traditionary opinions among the nations on this subject. They say, as the earth has been destroyed by water, so hereafter it will be destroyed by fire. The Brahmins of India, and of Siam, universally hold this opinion. The Christian world all embrace the same sentiment founded on the Bible.

There are many things to make this great event probable. The volcanoes prove an im-

mense heat operating in the earth, and some of them of the most amazing power. In the island of Iceland the mountain of Skaptar Jöcul, some sixty years ago, had a most tremendous eruption which lasted nearly two years. In its fearful power it dried rivers, and filled their beds ; it covered valleys five hundred feet deep ; and spread a torrent of lava over the country from seven to fifteen miles in breadth, and forty to fifty in length, and from one to six hundred feet deep ; it overwhelmed twenty villages, and destroyed one fifth of the population. In 1815 a volcano in the island of Sumbawa produced the most dreadful desolation. In an eruption of three months great tracts of land were buried in the lava, which as a liquid flood of fire fell on them ; waste and destruction spread far around the island ; and such were the terrible explosions, as to be heard over a range of fifteen hundred miles ; and out of a population of twelve thousand only twenty-six survived. The mountain of Galangoon, in an eruption which took place seven years afterwards, by a deluge of water and scalding mud, destroyed one hundred and fourteen villages, and four thousand persons. These volcanoes are in Europe, Asia, Africa, and in North and

South America, and may have once been in far greater number than they are now. If they were multiplied, and their explosions increased, by latent heat, and fire in the earth, how soon would the face of nature become a universal ruin. The materials of immense fires are everywhere abundant in the bowels of the earth. The vast bodies of different kinds of coal are, apparently, only waiting the igniting torch to burst in columns of flames. The surface itself is surprisingly combustible. If there should be an entire drought of several months, under the heat of the sun from above, and the interior heat of the earth, the vegetable creation would be in a state to take fire from the least spark, and spread universal ruin. Whoever, in a dry season, has seen the forest, or prairies, on fire, may judge of the effect. Many of the swamps and bogs, during a long drought, would be inflammable, as very many of them are filled with peat. There appear little wanting at any time to produce the fearful exhibition of a world on fire, and elements melting with heat.

After this the Lord will renew his work. [Is. lxx. ch. 17.] For behold I create a new heaven and a new earth; and the former shall not be remembered, nor come in mind. [Rev.

xxi. 5.] Behold I make all things new. This earth more perfect than the one in which we dwell, shall be inherited by the meek ; this world become the abode of the holy, just, and good. In this there is nothing inconsistent with the previous state of the earth.

That the surface of the earth has been destroyed by fire is abundantly proved by the very numerous extinct volcanoes as well as those now existing. It appears that they were active during the earlier periods ; at the time of the coal formation, and long subsequent. The action of extinct volcanoes are every where apparent on the earth.

In Auvergne, in France, there is a great extinct volcano, which has excited great attention and interest. Near Clermont the volcanic appearances are very plain. Geologists, who have examined the subject closely, announce extinct volcanoes in Spain, particularly in Catalonia, Portugal, Germany on the Rhine, in Hungary, Styria, Palestine, and Italy. In Naples and Cumæ, in two hundred miles square, there are sixty craters ; and even Vesuvius is said to stand on a vast crater. To the east of Smyrna, in Asia Minor, there is a region called the burnt district, and Mount Ararat is an extinct

volcano. Volcanic action is apparent in Palestine, in the valley of the Jordan, and in the neighborhood of the Dead Sea. The Island of Teneriffe is volcanic; the Western Continent has everywhere the marks of volcanic fires.

The Rev. Mr. Parker, in his exploring tour beyond the Rocky Mountains, says: "However quiescent is the present state of these regions, yet almost the whole country west of the great dividing range of mountains to the Pacific Ocean, and from Queen Charlotte's Island on the north to California on the south, present a vast scene of igneous operations. We are compelled to believe that almost the whole has been a volcanic furnace. There are many regularly formed craters presenting themselves in cones or concave depressions found upon mountains and plains. That these volcanic fires had their operations in periods very remote is evident, from the nature and appearance of the soil." Humboldt pronounces all the mountainous parts of Quito, an area of 6,300 square miles, an immense volcano, now finding vent through different peaks. The whole of the Valley of Mexico exhibits everywhere the plainest indications of the violent action of vol-

canic power in remote periods, even long prior to the Mosaic account of the creation.

In the Sandwich Islands and in Iceland the tremendous effects of volcanic powers are clearly manifest. The basaltic wall called the Palisadoes, on the Hudson below the Highlands, as well as the neighboring iron region, show the operation of heat. At the Little Falls on the Mohawk River, where the rock is gneiss or lamellated granite, indicating the action of heat not only, but there is evidence of volcanic action rending and breaking through the gneiss. Where the railroad crosses the turnpike by a bridge a little south-east of the village, there is a ravine through which flows a small stream of water. When examined, there appears to be a seam of green stone some ninety or one hundred yards wide, which is disintegrated and worn by water. The seam comes from the north-east, and crosses the river in a south-western direction, and was probably the effect of volcanic action, which rent and burst the superincumbent rock, and thus made a passage for the waters of the upper region to flow through the stratified rock, evidently formed by heat, and proves how general must have been the immense power by which it was

acted upon in remote periods. If there has been, as geologists assert with truth, such action of heat on the earth as to reduce all substances to a fluid state, then the Bible, which foretells a future destruction by fire, is entirely consistent with geological facts, and as in past instances the changes were an advance in perfection, so in the present case there will be another advance to a still higher state of excellence, in which the Lord will renew his works.

Is there any probability of an early destruction of the earth? This subject has been agitated very much at different periods, and especially within a few years past. There seems, however, no reason for such a conclusion, either from divine revelation or in the nature of the case.

The Scriptures, certainly, while they speak clearly on the event, do not fix the time in such a way as to enable men to really decide whether it is near or remote. On this subject there are many reasons to lead us to suppose that the change is very remote.

1. It was the opinion of Newton, that the time might come when it would be necessary for God to interpose anew to adjust the uni-

verse; but it has been demonstrated that such are the arrangements of God, that the peace of the world is secured to an unlimited time, unless God shall interfere to make a change to carry out his designs, so that on this point there surely appears no danger.

2. The earth itself renders it improbable. Numerous as we regard the inhabitants of the earth, it is but sparsely peopled. There are immense tracts of land unredeemed from the morass and forest, and even where inhabited in many parts, there is no proportion between the capacity of the soil and the number of inhabitants living upon it. The United States and territories would probably maintain in comfort all the inhabitants on earth, if cultivated as they might be, and such chemical food given to plants as is now well known.

3. The state of government, of morals, of religion, and of the arts, really appear only in infancy, or at most youth.

The governments of Asia and Africa are cruel despotism, entirely regardless of the happiness, prosperity, and welfare of nine tenths of the people; and females, half the human race, are in the most dreadful state of ignorance and degradation in all those coun-

tries. Indeed, the governments of Europe, with very few exceptions, have no great regard for the general welfare. France can scarcely be said to understand the true nature of a republic, and her practice in the case of the Romans seems to prove it.

Even the government of England, though the best in Europe, is really a government of the rich, and regardless of the poor.

4. A very large part of the governments of America, with the single exception of the United States, are very little better. And of the eight hundred millions, probably not much to exceed one hundred millions enjoy the benefits of education, and even among these very many are imperfectly educated.

Religion and morals are limited to a small number of the human race, while hundreds of millions are entirely ignorant of God, and their morals are consequently fearfully debased.

The arts, greatly as they have been improved, may be said to be in their infancy ; and although vastly beyond what they were a few years ago, yet every year is adding some new and important discovery, and obtaining some new application of power tending to human improvement and comfort.

It is scarcely to be imagined that God has created this world, with all its amazing capabilities for progress, so noble a theatre for happiness, to destroy his glorious work in a few years. Is it not infinitely more reasonable to suppose that the world may last hundreds of thousands of years, as the great scene of the divine glory, in a more full and perfect development of the human mind, a perfect state of society, a holy religion universal, and an emancipation of all mankind from the thralldom of ignorance, superstition, and the misrule and oppression of tyrants. When a pure morality and a holy service of God will gladden the world, and man arrive at the true dignity of his nature, and the wisdom and benevolence of God will be clearly seen in those very things in which men may now be in doubt, and those which appear adverse to the happiness and safety of man, will be found the cause of his happiness and security.

When we see the flash of lightning, and hear the roar of thunder, see the tree riven, the forest and the building in flames, we dread them as enemies ; but Franklin taught the mode of safety, and Morse gave it speech.

A friend in New York may converse with a

friend in St. Louis, as easily as if in the same room ; and perhaps a man in New York will in a second of time, very soon, converse with a man in London or in Paris ; and discoveries equally astonishing may soon be made.

With such almost limitless powers of expansion, will God so soon destroy his beautiful works ?

CHAPTER IV.

THE MORAL AND RELIGIOUS STATE OF THE
WORLD WHEN MOSES WROTE THE HISTORY OF
CREATION.

IN the first chapter we have endeavored to show, that the first verse in the first chapter of the book of Genesis does not fix a precise date, but merely asserts a general fact, that whenever creation commenced, it was the work of God, no matter how long ago. This is an all-important and most interesting fact, in the intellectual, moral, and religious history of the world.

The state of the world when Moses wrote, as well as the present time, made the assertion necessary, and shows why this fact was so prominently exhibited.

Notwithstanding Noah distinctly knew the true God, yet very soon afterwards, as his descendants scattered abroad, they lost all just ideas of the God of the universe.

Idolatry of some kind, that is the substitution

of some creature for God, prevailed everywhere through the world.

1. There appears to have been astronomical idolaters, that is, those who worshipped the sun, moon, and stars. In the central parts of Asia, where man lived very much in the open air, by day observing the sun, and by night the moon and stars, these bodies drew much of their attention, especially the sun, so resplendent, "that goeth forth as a bridegroom from his chamber, and a strong man to run a race, spreading light, and heat, and life."

There were three remarkable particulars in the sun to attract attention.

I. Light, lovely, beautiful light. Darkness shrouds everything in a mantle of black. No form, no comeliness, no beauty appears; a gloom, a fearful, a terrible gloom prevails. The sun no sooner appears than the blackness of darkness is broken, and yellow, crimson, green, and blue tinge the sky, and soon pour a flood of light over the face of nature. The beautiful landscape now appears; the hills and the vales, the beautiful flowers, the useful plants, the noble trees; the springs, the streams, the rivers, the lakes, the seas; the animals of human

comfort and of human danger are now all clear to human vision, and man goeth about his labor. The sun, the fountain of all this good, necessarily called out the attention, the wonder, and the admiration of men.

II. Warmth, comfortable, kindly, genial warmth, everywhere interests man. The night season in most countries is cold and damp. Jacob complains of this to Laban, when he was obliged to tend his flocks by night in the fields, but when the sun, in its beauty, arose with light, came warmth. The chill of evening gave place to comfort, and the damp of night to dry, elastic air.

Sometimes the sun seemed to withdraw, and cold, storm, and snow changed the appearance of the whole earth ; but when the sun returned all the earth seemed to rejoice, the snow melted, the storm hushed, the cold was gone. The sun appeared as a kindly friend to remove evil, deliver from distress, and bring comfort, enjoyment, and all the blessings of life.

III. Life. The sun appears essential to life ; for without light and heat nothing lives ; and the least attention proves the fact.

Some ingenious writer has said, "that all matter loves the sun." If a vessel be filled with a solution of salt in water, and let one half be in the sun, and the other half in the shade, the part in the sun will by degrees form beautiful crystals, while there will be none in the shaded part. Diamonds are found in the presence of the sun, and in parts of the earth where the sun exerts his force in such a degree as to determine the crystallization of coal; the most beautiful of all gems, which is so full of light as to emit its rays in darkness, and which is so beautiful, that, although useless for food, raiment, or shelter, man, on account of his love of ornament, attaches to it an immense value.

Under the fervid beams of the sun, the seed in the earth bursts out, puts forth, spreads its branches, produces leaves, flowers, and fruits, and thus every kind of provision is made for animal life. Man soon saw all these things. The sun became the object of the greatest regard, veneration, and gratitude, and as a matter sure to follow, of worship. A moment's explanation of this word. It is an abbreviation of worship. The word ship, so common at the end of English words, is derived from the German "shaft," to make, to do. To worship is to

acknowledge the worth of the being worshipped. Man is made a religious being, he will, and must, have an object of worship, or acknowledged superiority ; the sun appeared to men the most worthy, and they accordingly worshipped him.

The Baal, so often mentioned in the Scriptures, is the sun, which the Jews seemed continually inclined to worship. The worship of the sun was, in some respects, mild and benevolent, but in others cruel and bloody. To the sun, in Asia and America, human sacrifices were made ; probably the meaning of this may have been an acknowledgment of the life-giving power of the sun, and returning to him that which he gave. This is also the origin of all the fire-worshippers of the East.

The moon has been widely adored. The light at night, in the absence of the sun, would make her an object of great regard and attention. Sometimes she appeared full, beautiful, and pleased, and sometimes she seemed to withdraw as if displeased ; hence a mixed character of good and evil belonged to her, and her worship was of a mixed character. Peculiar influences for good or evil at almost all times had been ascribed to her ; and what is

very remarkable, in this age and in this country there is an express and great agency ascribed to the moon. I have known many farmers who would not plough, sow, plant, reap, or gather, without a direct reference to the moon. In a neighborhood where I commenced my ministry, these opinions were almost universal. If a crop was fine, it was ascribed to the moon more than the providence of God; and if bad, the moon bore the blame. One more thoughtful and less superstitious than the rest, often expressed his unbelief of this lunar influence, and used to say he never told the moon anything about it. But he was regarded somewhat as a heathen, a very ignorant person, and all wondered that he was so successful in his farming.

The stars, under various names, have ever been worshipped, and had peculiar powers ascribed to them. Sirius, the dog-star, is supposed to exercise various unkind influences on man, such as producing pain, disease, and death. Almost all the stars have thus had peculiar influences ascribed to them, and been worshipped. In very modern times the stars were consulted by men of learning concerning the birth, life, and death of men, in particular of

kings, queens, and princes. The stars were consulted concerning almost everything to be done: and much of the good or ill fortune of any undertaking was supposed to depend upon their influence. It is a fact that some of the greatest men of modern times have been influenced by this superstition. Louis XI., one of the ablest monarchs of France, kept an astrologer in pay to calculate nicely the influence of the stars. It is said that when Bonaparte was about planning the expedition to Russia, his uncle, Cardinal Fesch, gave the most conclusive reasons against it; Napoleon took the cardinal to the window, and asked him if he saw that brilliant star, to which the cardinal answered yes. "That," said Napoleon, "is the star of my glory which points my way."

2. The worship of man has wonderfully prevailed in the world. Men have appeared at different times, but especially in very early periods, who exercised very great influence in the affairs of nations, counselling them in difficulties, or leading them in war, and defending them from their enemies. They thus became the object of great admiration, for their power over the happiness and destinies of men. They were therefore revered,

feared, and possibly in some cases loved. They ascribed to them superhuman strength and irresistible power; and their fears led men to flatter such persons by worship and praise to avert their wrath, or to court their favor. As in men we admire strength, power, and prowess; so in women we admire beauty and loveliness. Men in a state of ignorance not only admire them living, but dead, when they are supposed to have taken a high place in the eternal world. Accordingly, statesmen, warriors, and beautiful and powerful women, have been placed among the gods and goddesses, and without regard to moral character; such as Jupiter, Mars, Mercury, and Venus, among the Greeks and Romans, and Gaudama, Visthnu, &c., among the East Indians; the main thing worshipped in all these is power. Truly wonderful it is to what an amazing extent this man-worship has prevailed among men, commencing with the ignorant, but finally found among the most civilized people in the world, and having the most powerful hold on their affections. The inclination of the human heart to man-worship appears in the Catholic Church, where images and pictures are intro-

duced, and Prayers are made to Peter, Paul, and the Virgin Mary.

The worshippers of men have generally been cruel, irascible, and warlike.

3. The worship of beasts has prevailed.

1. The ox was worshipped in Egypt; temples were built and dedicated to him, priests ordained, and solemn ceremonies instituted. The cow is now an object of solemn reverence in India.

2. Birds, as the ibis, were worshipped also in Egypt; and birds in various other lands. There is even now in this country something of this kind. I have frequently heard people relate, when some great calamity has befallen them—in particular the death of a member of a family—that a bird came and lit on the roof of the house, or near the door, on some tree near by. Probably enough the bird was there, but nothing but the lingering remains of heathenism connects the bird and the event.

3. Insects and reptiles; the bug, which we call the beetle, was one of the most venerated gods of Egypt. I have seen a mummy, probably three thousand years old, which had one of these bugs fixed on the nose. They

also worshipped the crocodile, and other objects of fear. Such was the state of the world when Moses wrote, as regards the objects of worship.

The people, in their morals, habits, practices, and religious ceremonies, were like these objects. Their opinions childish, their morals depraved, their practices wicked, and their religious ceremonies superstitious, cruel, and bloody. The whole history of the ancient and modern world proves this truth. In the first chapter of Romans we have a description of the moral and religious state of idolaters in the apostles' time, and we find the same description true now, in every part of the world where idolatry prevails. The accounts of the missionaries in the islands of the Pacific and the Indian Oceans, of India, China, and Africa, are a fearful history of idolatrous men. Every vice known to human nature in its wickedness prevails universally.

This was the terrible, the dreadful state of things to be remedied, and nothing short of a revelation from heaven could effect it. Socrates was one of the most enlightened men of the whole heathen world. He felt the degradation of himself and his countrymen, and

sought by investigation and instruction to remedy the evil, but, in despair, he told his friends that to accomplish the object, they must look to a revelation from heaven. Even he seemed to suppose that he was directed by some invisible being, and being himself so much in advance of his countrymen, it is not surprising that he did so. Although he saw the folly of idolatry, he felt himself without a remedy ; and just before he died, requested his friends not to forget to offer a cock to Esculapius. Nor is there a single instance of a nation emerging from idolatry to a pure worship without a divine revelation.

Some nations have cast away their ancient idols. The inhabitants of the Sandwich Islands, the year before the arrival of the missionaries in 1822, cast away their idols ; but they substituted nothing in their stead. In fact, they became atheists. Their idolatry led them to the most abominable vices and morals, yet perhaps had some restraining power. To relieve themselves entirely, they repudiated the whole.

When great changes have been attempted, and been successful, they have come under pretence of divine revelation. Mahomet lived

surrounded by a great idolatrous people. His strong mind sought a remedy. It is most probable the important truth, namely, that there is one God, which he taught, he had learned in Syria of the Jews or Christians, or both, during his trading voyages. This one Gód he presented as almighty. This one great truth he declared as a revelation from heaven; and such a fact is so much superior to any form of idolatry, that it is not surprising it soon gained adherents. It is not strictly true that Mahometanism was propagated by the sword. Mahomet had no sword to begin with. It required a large number of followers before he could possess the power and use of that formidable implement. It was a great truth which gave him power.

Mango Capac changed the religion of his country in the same way, presenting the beneficence of God, and a pretended revelation from heaven. To remedy the dreadful evils of idolatry, Moses announced a being superior and more powerful than all which the world was calling God, and of a good moral character.

The announcement in the text is one of the most important ever made to the world:—

“ God created the heavens and the earth.”

Here the superiority of God in power over every being which men were regarding as God, is asserted, and shown, in detail, in the great work of creation.

Moses does not begin by proving the being of God. This is not exactly the difficulty. The being of God, or Gods, is a universally received opinion. Hence no nation, however ignorant, has been found destitute of some acknowledged supreme power. The difficulty is to fix on the true God, and his true character. Now every nation, or people, which make any mere creature their God, will ascribe to it the attributes most obvious, and which interests them most; the certain consequences of which must be the most fearful degradation.

The first idea which strikes the mind of the supreme being is power. This seems to be the first thought in the text. God had power to create the heavens and the earth. Look at the sun, moon, and stars; look at the earth, and all her furniture; all these things were done by the power of God. Here is a first great truth before which all idolatry falls, and the whole system tumbles into ruin. It is like the fact, that when Moses caused his rod to become a

serpent, the magicians did so too ; but the rod of Moses swallowed up the others, thus showing superior power. The creation of the Universe shows the highest possible idea of power, and, therefore, of superiority ; and the development of creation, the character of the creator.

1. Creation exhibits power.

Every reflecting mind must see the difficulty here. Creation is to make something out of nothing. Here is a fact which must present a most formidable difficulty to man, because in his experience he knows of no such thing. Tell the mechanic to make any given article, and he asks for the materials ; the blacksmith wants iron ; the cabinetmaker, mahogany ; the jeweller, the stone. Urge them to make something out of nothing, and they think you mad.

Men sometimes speak light of matter as corruptible, without considering that very corruptibility one of its essential and most important qualities. What would become of all the beautiful changes and varieties in nature, if matter were not corruptible ?

Let us look around us, and every object which our eyes see, and our hands handle, is matter ; created of God, and not one particle more, or

less, than when the power of God spake it into existence. What a wonderful thing ! See the rock, the earth, the water, the tree, the flower so beautiful in form, so lovely in color, the various kinds of metals, precious stones, the animal, man in his strength, and woman in her loveliness ; the various objects around us, what are they but matter modified and formed in a thousand ways by the knowledge, power, wisdom, and goodness of God ? This God claims as his peculiar work to which no other being is equal. “ To whom will ye liken me, or shall I be equal ? ” saith the holy one. “ Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by numbers, he calleth them by names, by the greatness of his might, for he is strong in power, not one faileth.”

Here the superiority of God over all idols is asserted, and the proof his creating power—even of the very man that made the idol He declares Himself the creator. Here, then, Moses points to the true Sovereign, the only God ; this is the first great fact on which every intellectual, moral, and religious fact depends. What a wonderful being ! “ Higher than heaven, what can we know ? Such knowledge is too

high for me, I cannot attain unto it." This is the God to be acknowledged by every intelligent being in the universe. The God that must be known in his true character; for if he is not known in his true character, He never can be served right.

It is not the heathen alone who err in this respect, but in civilized Christian countries this is true. If the inhabitant of any village were to write a description of God as they imagined Him to be, there would be a collection of the most wonderful monsters imaginable. I have frequently had occasion to inquire into this fact, and I have heard as great mistakes as is so common among the heathen. If, indeed, God were what many think Him, He could not govern the universe one hour, nor would He be at all fit for it. Some years ago, when taking a walk in the month of April, I found two young men lying on the ground asleep in the sun. It appears they had been out all the previous night on some rude, wild frolic. I awoke them and warned them of their danger. One of them took a violent cold, which terminated in a rapid consumption. As his end drew near, his parents, who did not live in my charge, sent for me to visit him. After conversing with

him some time, on account of some of his expressions, I was induced to ask him what he thought of God. Finding he hesitated, I put the question in this way, Does God appear to you a good being, or one stern, severe, cruel, tyrannical, and unreasonable? He very candidly answered that he thought the latter. Here, then, was a young man brought up in a Christian country, sometimes attending worship, who attributed the real elements of the cruellest and sternest idolatry to God; and on examining the facts, I found such was his real character. This young man was ultimately converted, and I hope died a Christian, acknowledging his error.

This is true of the many false schemes of religion, which either make infidels, or very little better; or a wild, ill-regulated, indecent enthusiasm, which is as injurious to man as dishonorable to God. Perhaps no unconverted man ever did form a right conception of God. Some ask, "Who is the Lord that we should serve Him?" Others say, "How doth the Lord know?" "and it is vain to serve God." Some give an entirely false definition of his love, some of his goodness, and immense numbers of his government. Hence the pride and

the selfishness of the human heart. Hence immorality, vice, and plans of religion very little better than the heathen, which, in fact, have no bearing on duty, and if such persons could be associated together, uninfluenced by the morals of Christians, they would exhibit all the wickedness of idolators; and we even see some who, notwithstanding these restraints, manifestly have not the fear of God before their eyes; their courses end in houses of correction, state prison, or the gallows.

2. The superiority of power, however, is not enough, for there may be great power and great evil in the same person. It therefore becomes necessary to ascertain the moral character of the powerful being who created the heavens and the earth. The heathen armed their gods with great power, but they endowed them with shocking moral characters. Jupiter was very powerful. He could shake the heavens with a nod of his head, but he was a tyrannical sovereign, an unjust judge, and an adulterous husband. Venus was a beautiful and a powerful being, but she was a false, lewd, and wicked woman.

One of the ancient Christians says to the heathen, "Your gods were such wretches, that

if they were now on earth the civil magistrates would hang them."

Such are all the idol gods of the heathen now. Those of China, India, the islands of the Pacific ocean, and the continent of Africa, are of the most despicable moral characters, and the people are like them.

To enlighten the mind, to purify the morals, and spiritualize the affections, Moses not only shows the power of God, but exhibits his moral character of knowledge, wisdom, goodness, and righteousness, in creation and in divine progressive revelation.

I. The moral perfections of God are shown in the work of creation, combined with, and regulating that power.

Previously to entering on the works of God in detail, we must observe the whole was a work to prepare an abode fitted for the enjoyment of animal life, but especially for the abode of man in comfort and happiness.

An important end, therefore, of our inquiry, is to show the goodness of God in adapting the whole of the work, so as to be conducive to the comfort and the happiness of man, the noblest of his creatures on this earth.

1. In the morning of the first day, the ruins

of the old world, which had been merely the abode of animals of various kinds, and which had perished by some tremendous convulsion of nature, lay before God.

The earth covered with water, an immense stormy ocean, covered with mist and dense fogs ; perhaps mountains throwing out volumes of smoke, threw over the whole dark and impenetrable clouds. The whole was an immense ruin, a dismal wreck. It is described by the remarkable words, " Without form, and void."

How long it had lain in that state we have no means of knowing, nor do we know how it was destroyed ; but probably by the combined action of fire and water, two of the most powerful agents known to men, and every part of the earth bears marks of their operation. Vegetables had perished, and animal life had become extinct.

The time had now come, when God in his wisdom and goodness determined to prepare an abode for the noblest being which he had yet placed on earth. In the previous periods, various creatures, from small insects to enormous lizards, forty and fifty feet long, mastodons, and elephants, had once possessed the earth ; but a creature more noble in form, and

endowed with a living soul, capable of animal, intellectual, moral, and religious enjoyments, was now to be placed there. In the great work of creation we see God's knowledge, wisdom, goodness, and power, united to adapt the means to so great an end.

Everything is exactly prepared to meet the wants of the creatures to be placed on earth, both animals and men. It is to be remembered that both are eating and drinking creatures, and have neither life nor comfort without food and water. In this state of things the spirit of God moved upon the deep, and God said, "let there be light," and "there was light." Thus the clouds were rolled miraculously away, and light was admitted to the earth, revealing the rude misshapen mass. All that now appeared probably was a mighty ocean, and perhaps some mountain's top.

The regular times of day and night commenced their course, and God's benevolence and wisdom pronounced them good.

2. The second day appeared, and God commenced the arrangements of the clouds, the air, and the waters, and the glorious expanse above appeared as a curtain of blue around the rolling globe. There shone the sun; there rolled the

moon ; there blazed the stars, like a glorious fretwork of blue and gold.

The astronomer measures the sun, the moon, and planets, and their distances from the earth, and from each other ; and with his eyes armed with glasses looks into the boundless regions of space ; and yet probably only to see just the commencement of the works of God. By this science time is measured, the earth traversed, and the ship is guided through the trackless waste of waters. The infinite knowledge, the unerring wisdom, the boundless goodness of God is here most clearly *shown* ; and his power and goodness exhibited “in binding the sweet influences of Pleiades, loosening the bands of Orion, bringing forth Massaroth in his season, and guiding Arcturus with his sons.”

What a noble idea does it give of the power, knowledge, wisdom, and goodness of God, to view the sun as the centre of worlds revolving around him, each world or planet travelling in its own orbit, pursuing its way with unerring certainty, and exact season ! Nor is there any jar, confusion, or disorder.

But are these planetary worlds mere shining masses of matter, only to afford faint light to our world ? When we reflect on their magni-

tude, resemblance to our world, and the delight of God in the happiness of his creatures, we are led to believe them beautiful abodes fitted up, or fitting up for the accommodation of animal life ; and all the planets are perhaps, now, from Venus to the most distant, full of living, acting beings : animals of various kinds, and intelligent beings resembling us. Probably there is not a star which we see, which is not the abode of intelligent beings, or to become such. If so, what a being must God be ! How amazing in power, in knowledge, wisdom, and goodness ! “Wonderful are thy works, O Lord, God Almighty, in wisdom hast thou made them all for thy glory, they are, and they were created.” Who but God himself can know the extent of his kingdom ? Who can fix the limits of his work ? Who can count the number of his subjects, or name the worlds he governs ?

If we allow the calculation, which has been made by those who have examined the subject, and probably it is as near correct as any such calculation can be, that the earth’s inhabitants are three billions one hundred millions since the creation of man, and if all the inhabitants in the stars and planets which are seen by the naked eye, and reached by the telescope, are in

proportion, their numbers are beyond all finite conception.

In the sight of such a God what is man ? The meditative and thoughtful psalmist says :

“ When I consider the heavens, the work of thy fingers ; the moon and the stars, which thou hast ordained, what is man that thou art mindful of him ? and the son of man that thou visitest him ? ”

Compared to such a being what is any or all the idol gods ? “ Eyes have they, but they see not ; ears have they, but they hear not ; and hands have they, but they handle not.”

Such is the God whose existence Moses declares, whose character for power, knowledge, wisdom, and goodness, he shows in his wonderful works.

The knowledge of such a being, and of such a character, ennobles the mind of man, teaches him the true dignity of his nature, and gives him a beautiful and perfect picture, a model of perfect moral excellence, a being worthy of the worship, praise, and service of all intelligent beings. Men are everywhere noble in their sentiments, pure in their morals, and spiritual in their religion, as they know

more perfectly the God who made the heavens and the earth.

Thus, as the knowledge of God ennobles, so idolatry degrades men.

In 1837, I was in the city of Philadelphia. Mr. Dunlap had just then brought over his famous Chinese Museum, consisting of an immense collection of various articles of use and curiosity. Among other things a collection of idols and paintings of gods—deformed, misshapen things. There was also a young man, about twenty-five years old, a native of China, present. He was highly educated, a man of good understanding, well informed, and a gentleman in his manners. He showed me various objects of curiosity. Among other things in the shop of a silk merchant, I observed on the counter a queer-looking ugly little image, and inquired what it was. He turned to it with much seriousness and even awe, and answered me, "That is the God which takes care of the shop." I continued the conversation, and soon found his ideas of the supreme being puerile, childish, impure, without moral beauty or influence, regarded without love, though with some fear.

This shows the reason why, though an ingenious, industrious, and learned people, their civilization has long ago become stationary, and their morals so very despicable and degraded. Such are all the idolators now on earth. The only effectual remedy is to send them the Bible in their own language. We need not despair of the conversion of the mighty empire of China, since the translation of the Bible into the language of her people, a language spoken by one third of the human race.

The great business consequently now of the Christian world, is to make known to all mankind the God who made heaven and earth. For this noble purpose, missionaries are found to leave their native countries, and hazard every danger ; and we have reason to hope the time is not far distant, when "the knowledge of God shall fill the earth, as the waters fill the ocean."

CHAPTER V.

CREATION CONTINUED.

ON the morning of the third day the earth was covered with waters, and probably the tops of some mountains may have appeared. The whole a mighty ocean, wild, waste, and desolate. Probably no life, either animal or vegetable, was there. All had perished in one fearful and tremendous convulsion.

God then separated the waters, and the dry land appeared. The whole earth now bears evidence of this amazing work. The basins, in which once rested great bodies of water, can now be traced on all the continents. The earth, on examination, is found to have a number of courses of rocks of different kinds, which appear as the bones of the earth, and serving as a strong foundation to sustain the waters; they are found nearly in the same order wherever they have been examined. To examine these rocks, and the minerals, metals, and precious

stones contained in them, is the study and work of the geologist and mineralogist.

The studies of these men have been supposed, and indeed now are supposed, to be unfriendly to divine revelation in the Bible. Many divines are suspicious of the science, Christians tremble on account of the doubts thrown over the sources of their faith, and infidels glory in having found, as they pretend, a conclusive argument against the truth of God's word ; but we hope the divine will boldly meet the subject, the Christian confide in his God, and infidels become ashamed of their folly.

True science will always be found consistent with the Bible, and adding new strength to the testimony of a revelation from God. Let him go down into the bowels of the earth, and the remains of animals turned to stone, whose existence must have been long prior to the existence of man. We have admitted it. Well, what then ? In the beginning God created the heavens and the earth, and when these creatures were created, they were created by the God of the Bible. The single fact is, the fitting up this earth for the abode of man, and in this work there is manifestly the exertion of immense power and wisdom making the necessary preparation.

The question now very naturally arises, Did God, in this mighty work, employ means to effect his purposes? It appears very highly probable that he did.

Steam, the product of fire and water, as the most powerful agent known to man, and directed by the knowledge, wisdom, power, and goodness of God, was sufficient to effect the mightiest changes known on the earth, as observed in the separation of the waters.

To illustrate my meaning, the draining of certain parts of the state of New York is so very manifest, I cannot forbear to mention the facts briefly.

It appears plainly to every correct observer, that there was once a great salt lake above the highlands which, for convenience, we will call the Hudson Lake; and we will endeavor to trace its boundaries. We may commence the barrier at the Fishkill Mountains, and follow them along through Putnam to Quakerhill, Chestnut Ridge, Towerhill, West Mountain in the towns of Washington and Amenia, and so on through Columbia and Rensselaer, on the borders of Connecticut and Massachusetts.

In the range we find the Ta hanic and Hosick, and then, the Green Mountains in Vermont, and from the Green Mountains in Vermont

to Glens Falls, then along the Sacondaga and Kayodarosse to the Little Falls in the Mohawk river. From the Little Falls, there is a range of high broken grounds, through Schoharie to the county of Greene, where we meet the lofty ridges of the Catskill Mountains, running through Ulster County, and at Shandaken turning west, approaching the Blue Mountains. From this ridge it runs to the southwest to the Dickeberg, and so on to Pennsylvania, without forming a junction with the Shewangunk. They, however, run parallel to each other for more than seventy miles. Returning to the Highlands below Newburgh, and running west, we have the Haverstraw, Suckesunny, and Musconecunk, bringing us into Pennsylvania, and the mountains beyond the Delaware. These mountains never appear to have touched the Shewangunk Mountains. The late Samuel L. Mitchel of New York supposed that a junction between the Catskill and the Shewangunk Mountains would be found somewhere from the Shandaken running through the towns of Rochester or Marbletown; but after a careful examination I am satisfied that such a connexion never existed. A person on the high point in the Shewangunk Mountains, situated between the towns

of New Palts and Rochester, looks down on the Counties of Orange, Ulster, Dutchess, Columbia, and Rensselaer as on a map, and traces all the borders of the lower parts of the lake.

From the Mountain-House on the Catskill Mountains a spectator may view the upper or northern shores of the lake.

From the West mountain, there is a clear view of the Shandaken, without any intervening high grounds. Let the basin be filled with water, and there extends before the observer a lake thirty miles wide. The question is, how were the barriers broken, and the great lake drained? There appear four distinct outlets. Two are in the West mountains, about six miles apart; one in the town of Washington, and one in the town of Amenia. The outlet in the town of Washington is called Wilber's Hollow, through which runs a small stream over a rocky bottom. This hollow or clove appears evidently to have been made by a mighty rush of waters forcing their way through. The high lands on each side are clay and gravel, and by such material the gorge was filled. The other is six miles north, in the town of Amenia, about eighteen miles from the Hudson. This is a narrow passage, through

which the great Millbrook runs. The mountains are rocky and high. The well-known Highlands on the Hudson have an opening through which the Hudson now flows. The water gap in the Delaware is another. The question is, how were these sluices opened? This is an interesting question to geologists, and we hope may be satisfactorily answered.

The whole of this region appears to rest on a great bed of old, hard, pale yellow sandstone. It appears forced up in many of the mountain ranges, as in West mountain, forming the boundaries of the lake. On this strata lies an immense covering of slate. On this strata of slate, limestone and cement are everywhere found along the stream and river. Such was the bed of the great Hudson Lake.

Near the Delaware, the Shewangunk rises to a goodly elevation, running about seventy miles in a northern direction to the Hudson, near Esopus. The mountain is from two to eight and nine miles wide. This mountain is composed of rock entirely different from the rocks of the adjacent mountains. The Catskill mountain is composed almost entirely of greywacke, with some sandstone, slate, and limestone. The mountains in the Highlands, the Haver-

straw, &c., are primary rocks, such as gneiss, mica slate, talcose slate, granite, and limestone. There is iron in that region. The Shewan-gunk is composed of quartzose breccia, a white hard rock used for millstones, and usually called "Esopus stone."

This rock is formed of pebbles of flint, varying from the size of a buckshot to the size of a pigeon's egg. These pebbles have the appearance of having been for a long time rubbed and rolled together in water until they were worn smooth, and the dust or particles formed a paste, which, when the waters were dried, gradually hardened by chemical affinity, hard pressure, and moderate heat. This body lay originally below the old red sandstone. In process of time some power below commenced its upward action, probably heat and water came in contact, and by the expansive power of steam, or volcanic action, the mass below rose bursting the sandstone and slate, and bearing upwards portions of limestone, and shaking off the waters, the Shewangunk presented his head to the light of the sun. This important fact is proved by the position of the rocks at the base of the mountain, the sandstone rests in an inclined plane on the base of the moun-

tain. On this lies the slate in the same position, while patches of limestone are found on the sides and top. The rending of such a body of rocks by steam must have produced earthquakes, and reports louder than thunder, and driven the waters with a mighty pressure against the dykes which confined them. Then probably the clay edge of the barrier at Wilber's Hollow was broken by the overflowing of the waters and shaking of the earth. The ground once broken, the waters would rush through with a tremendous force, bearing down all before them. At the same time and in the same way the barrier broke in the neighborhood, and the waters passed to the ocean through Dover River by the Hoosatonic to the Sound.

The pass in the Highlands being more immediately in connexion with the region convulsed by the rising of the mountain, was probably made by the lifting power straining the rocks until the mountain was rent in twain, and the waters rushed through.

A similar process probably opened the passage of the Delaware through the water-gap, and a part of the waters found a way to the ocean in that direction.

The employment of such power is everywhere apparent on the earth. As parts were thus raised other parts settled down, the one to form the dry land, and the other to receive the waters, which form seas and oceans.

We have clear and well authenticated accounts of earthquakes, and volcanoes, and oceans producing these very effects, as in Iceland, the Mediterranean, and the Indian Ocean. Humboldt considers Lipari, Stromboli, and Volcano, three volcanic islands near Sicily, but different outlets to one submarine volcano. The whole earth is marked by the effects of these mighty powers. There are mountains now, in many parts of the earth, throwing out smoke, fire, and lava, and making great changes. Thus may God, by means of such powerful agents, have parted the waters, confined the ocean to his bed, and said to his proud waves, "hitherto shalt thou come, but no farther!" The knowledge of God is thus shown to reach every element, and his wisdom sufficient to direct to the interesting purposes of his benevolence. The continents and islands would now appear as great, barren wastes, naked and dreary, black, brown, and yellow. There was no beauty to attract the eye; no form or comeliness was

there. Dreary rocks, barren plains, and seas and oceans showed themselves. Had there been the eye of man to see, all would have appeared gloom and misery.

I. The next step was to cover the whole and give it beauty and utility. God then created grass, a soft and beautiful covering of green color, as all the plants afterwards created were. This was a great and benevolent preparation for life, or living and organized beings; for grass is the food of vast numbers of animals, and under the name of grass is included not only what is denominated grass, but all grains, as wheat, rye, oats, corn, rice, &c. How different now the state of the earth from what it was a few hours before! The mildest and most beautiful colors gave richness to the carpet spread over the whole face of nature, which converted the earth into a great meadow, luxuriant and lovely.

There are many kinds of plants judged to be noxious and pernicious, as thorns, thistles, mullen, &c.; and the question is asked, why are they so abundant? Passing by the medicinal properties which they may have, to a

correct observer the reason is abundantly apparent.

Man is by nature a lazy animal and a self-indulgent creature ; yet his health, usefulness, and dignity, depend on his activity and industry. His first want is food, he must eat ; his next is covering, he must be clothed ; he needs shelter from the inclemency of the climate, and therefore he must have a hut, a tent, or a house. The production of noxious plants is evidence of God's care and benevolence to man.

Every comfort of man on earth depends on human industry. To compel him to labor, is, therefore, the great end of divine providence ; and the necessity he is under to labor for his comfort, operates as a compulsory power to compel him to move. Indeed those limited means of support of which men are so much inclined to complain, are, in fact, often a blessing to the man and the community. His necessities compel him to be employed in the field, the shop, the office, and the store, and even on the ocean amidst all its dangers ; and thus he obtains the necessary comforts for himself and family, and he really finds happiness in his exertions, and confers a benefit on his fel-

low-men. In providence, therefore, everything is benevolently arranged to compel man to labor. If his fields brought forth wheat, corn, &c., without labor, he would become an idler. If his grounds would always be in a state to produce abundantly for his wants without exertion, he would neglect cultivation, and become a vicious trifler. God, therefore, in benevolence so arranged that the earth brought forth thorns and thistles, and many other plants which to men may appear useless, yet they are, in fact, so many lashes to drive men to the cultivation of the earth. If the farmer neglect his grounds for a few years, they will soon be covered with thorns, thistles, briars, and mullen, and other bitter and acrid plants, unfit for the nourishment of men or cattle; his attention and industry become consequently absolutely necessary, will remove every obstruction, beautify the earth, and obtain from her maternal bosom a rich supply for all his wants. This may be further illustrated by a view of the earth itself. We see the forest, the morass, the hill, &c., fit only for the home of the bird, the beast, the reptile, and insect; but when labor is applied, the forest is reduced, the morass is drained, the hill is removed, and the beautiful field, garden,

and human habitation will adorn the place lately so gloomy and forbidding. When we look at the results of labor, and the proper exertion of the power of man, we are surprised that any one should despise labor and industry, or pride himself on his idleness, and instead of being a producer, or whatever may be his riches, become a burden to his fellow-creatures. There is a dignity in every kind of useful employment. Hence the well-informed farmer, the industrious mechanic, the assiduous professional man, the clergyman, physician, and lawyer, the teachers of youth, and improvers in the arts and sciences, are and ought to be regarded as the most respectable, influential, and dignified men in every community. We need only observation and care to find that God had a special regard to the best interests of man in all his works. Here we may observe, that it is not labor which is the curse, but toil.

II. Next the herb springs from the ground, the smaller plants, useful to man, adorned with flowers and bearing small fruits. The beauty of the plants in form and color, having all the beauties of the rainbow, in all their varied tints, mingled with the grass like spangles, and richly

ornamented the whole. We admire a rich and beautiful carpet, but, when compared to nature's carpet, it is indeed a poor rag.

III. Then rose the fruit trees in all their amazing varieties, adapted to every clime and every land. How varied in form! how rich in taste! how beautiful in color! Every color of the rainbow rests upon them, every pleasant scent to delight the senses.

Then above them rose the tall, the noble forest tree, the princely pine, the noble elm, the royal oak, and all the useful trees, for dwellings, furniture, implements, and fuel. The ages of trees are of surprising length; De Landolle gives a table of the ages of several trees. The elm reaches 335 years, the cypress 350, the ivy 450, the birch 576, the orange 700, the oriental palm 720, the cedar of Lebanon 800, the oak from 800 to 1500, the limetree between 1000 and 1200, and the yew from 1200 to 2880. Some plants appear to live a few hours or days, and while generation after generation pass from the earth.

Here is the pleasing and beautiful study of the botanist, and such has been the industrious

labor of man, that almost all plants are now known ; and their numbers are nearly one hundred thousand, and everywhere adapted to the wants of living creatures, and beneficial to man.

Moses relates that in all these there is the power of reproduction, "bearing seed in themselves." We may look on an acorn, a small oval mass, and who ever would imagine, without experience, that from this small substance would spring the noble oak, to live one thousand years, and spread its arms perhaps a hundred yards around it !

Wonderful that the sexes of male and female belong to every plant capable of propagating their species, and that the whole may be reduced to order, not exceeding twenty-three or twenty-four ! Few studies are more useful, pleasing, and fascinating, than the study of botany. It is related of Linnæus, the great Swedish botanist, that he was once suffering from a very serious fit of illness, and was informed that a large collection of plants had been brought from America for his inspection. To the astonishment of his friends, he arose from his bed, commenced examining

them, and eagerly pursued his work, forgetful of his sickness, and as he progressed his health was rapidly restored to him.

The lover of the study of botany in every walk, either may meet an old friend or may form a new acquaintance. Ever may his mind be kept alive by the beautiful objects of his study. If his mind is properly exercised, he sees the hand of God in every plant, and in every flower. This, he may well exclaim, is not the work of man, not the effect of chance. Here is power, here is knowledge, here is wisdom, here is goodness. Great is thy work, oh Lord God Almighty, in wisdom hast thou made them all.

On the morning of the fourth day the whole earth lay before God in all its beauty. There was no sound but the rushing of the wind, the roar of falling waters, the heaving of the ocean, and the murmuring of the streams. God then asserts his supremacy, in the creation of the sun, moon, and stars.

As if God had said that glorious sun, that lovely moon, those beautiful stars are my handy-works, they are for the important purpose of dividing the day from the night, of giving the beautiful varieties of spring, summer, autumn,

and winter, and for the measure of time. Thus regulated by the sun, we have morning, when the first beautiful light of the sun falls on the earth; noon, when he has reached his meridian height; and evening, as he sinks behind the western hills. The earth turns on its centre or axis once in twenty-four hours; this measures one day. The earth moves in a circle around the sun in three hundred and sixty-five days; this measures one year. The moon passes around the earth once in twenty-eight days, and this measures a month.

“God also made the stars,” the beautiful ornaments of Heaven; glorious suns and worlds probably filled with living beings. Here is the study of the astronomer; and wonderful as it may seem, he has measured the sun, and the distance from the sun to every planet. He looks at the fixed stars, which are so immensely distant that his art cannot measure it, until he believes them to be suns, perhaps larger than ours, and surrounded by as many worlds as ours.

Late discoveries have established the wonderful fact, that the sun is a luminous planet revolving around a centre, bearing with him his attendant planets, through the immense regions of space.

The famous astronomer, Struve, has confirmed the sagacious conjecture of Herschel, that the sun is revolving around a centre, and ascertained the sun's direction and his velocity to be twenty-eight thousand miles an hour, and eight miles in a second.

Professor Madler has reached the conclusion that the Pleiades, or seven stars, are the central group of our sidereal system, and in this central group he has fixed on the star Alcyone as occupying the centre of gravity, around which the sun revolves in eighteen millions of years.

Nor is the conjecture extravagant that this sun or centre may revolve around another centre, and so on, until, in the language of Dr. Dick, we come to the centre of all—the throne of God.

It is said that Lalande has registered the positions of no less than fifty thousand fixed stars. If we allow, as most astronomers do, that each sun is accompanied by no more planets than our sun, we would have five millions of worlds in the firmament.

We are the more inclined to give full credit to these discoveries from the great accuracy of astronomical calculation. We refer to the late

discovery of a new planet by Le Verrier, a French astronomer, who, by a series of accurate and laborious calculations, ascertained the direction, and confidently invited astronomers to examine the region in the skies, where it was soon after found, at the amazing distance of thirty-six hundred millions of miles from the sun.

O what an idea does this subject give us of the greatness of God ! We think that he knows a great deal who knows something of the world in which we live ; we are amazed with his knowledge of the planets, and their times, seasons, and courses ; but what is this to the knowledge of God ? Could we fly to the most distant of all the fixed stars, and then look beyond as far as another fixed star could be seen, we would only have entered on the edge of the works of God. When God began to work, who can tell where he laid down the line and plummet ? Who can show a limit to Jehovah's works ?

Remark in these things God's wonderful wisdom ; wisdom without a limit. See the arrangements of the heavenly bodies. There stands the sun, around him roll the planets, so perfectly adjusted that each moves in its own

sphere; accomplishes its round, yearly, to a second. In the immense work no jar, no confusion, no variation, no disorder. What is the wisdom of man compared to wisdom such as this? Wisdom, which directs all things in the heavens to their proper end. When we observe the benefits to man, derived from the sun, moon, and stars, we are ready to say, "O Lord, thou art good, and doest good, and thy tender mercies are over all thy works." When we observe the power shown in such a work, we exclaim, "Great are thy works, O Lord God Almighty. Who would not fear thee? What God can be compared unto thee, O God of Hosts?"

On the morning of the fifth day the sun rose upon a beautiful world, but it was like a costly, noble, and beautiful palace filled with furniture, and stored with provision, but without a single inhabitant. The sound of living creatures was not there. There lay the lake, the sea, the ocean, its waves moved, but no life was there. And God commanded "the waters to bring forth abundantly of the moving creatures that bath life," and the waters teemed with life. The ocean was first filled with inhabitants. How wonderful the variety, the form, the mag-

nitude, and the numbers of the inhabitants of the great deep! If we examine the waters, how full of life! A single inch globe of water will appear, by the help of the solar microscope, full of active, living creatures, perfect in form, moving, eating, playing, contending, and dying. Yet to the eye there is nothing visible. From this small and minute creature there is a chain of being, up to the mighty whale that sports in the great deep, and huge leviathan that causeth the sea to boil like a pot.

And God said, "Let fowl fly in the open firmament of heaven." And lo! the air is full of inhabitants. How wonderful in variety, form, and color! See the little humming-bird sipping honey from the flower. How beautiful in form and color! Look again, and the condor of South America, with wings expanded, sixteen feet wide, ascending to the mountain's top. The air is filled with beauty. How graceful, yet how swift their movement through the air! How sweet the music of their voices as they warble in the grove! How full of joy they skip about from branch to branch, and pour their mellow notes among the trees! Now the waters of the ocean and air were full of life, activity, and enjoyment. Here we

have the study for the naturalist to arrange the fishes in tribes, the birds into classes, and in them to show the knowledge, wisdom, power, and goodness of our God.

Such was the state of the world on the morning of the sixth day, when God made every beast after his kind, and creeping thing after his kind. All the various kinds of animals were now made, from the smallest insect to the mighty elephant. When God answered Job out of the whirlwind, what a display does He make of his power in the different animals. The lion in his strength, the war-horse, whose neck is clothed with thunder, the mighty behemoth, and the unicorn. What wonderful knowledge, wisdom, and goodness in the various animals, useful and convenient to man! In their various forms they appear to be fitted for certain modes of living, certain enjoyments, and adapted to certain purposes and certain climates.

The different subjects here presented are each of them a study sufficient for any man's life, and when he has done, he will have to confess how little he knows of the works of God. How entirely beyond his power to explain the facts which are undeniably before

him. For example, he sees a beautiful peach, pear, apple, and orange tree, laden with most beautiful fruits, he admires their beauty, he is delighted with their smell, and pleased with their delicious taste; he sees their form, color, and magnitude, but who can explain the growth of the trees? who can tell why the one tree bears the peach, the other the pear, the other the apple, or orange? Why one tree does not bear all, or why they bear at all. Why they have a peculiar form, smell, taste, or color; or why they ripen at one time rather than another.

We may observe, that these studies are not profitable to morals and religion, unless studied as the works of God. The geologist should study with the view of seeing the glory of God in his works. Unfortunately, the first geologists were infidels, and seemed delighted when they made any discovery which they supposed weakened the credibility of divine revelation, and sapped the foundation of the Christian's hope. Their triumphs were everywhere proclaimed, and even judicious Christians thought they saw insurmountable difficulties, or at least some mystery not very easily reconciled in the Bible.

Solomon, who was a great student of nature, however, found in his studies nothing to shake his faith. It is said, that "he spake of trees, from the cedar of Lebanon to the hyssop that springeth out of the wall." He was, therefore, a botanist, and loved to study the works of God in the beautiful plants of the earth. He spake of beasts, he studied the works of God in the different kinds of animals. He spoke of fowls; he studied the kinds and habits of the birds that fly in the open firmament of heaven. He spake of creeping things, he studied the nature and habits of the insect and the worm. He spake of fishes which were brought him from the sea or rivers.

Christians have so directed their studies, and they find each subject, as it is well understood, to be a more and more perfect demonstration of the truth of the word of God. Geology is now beginning to be acknowledged as the handmaid of revelation, and serving to increase our wonder in the works of God, and teaches us our own nothingness in the presence of such a God, so wonderful in his works.

I. We here remark, that in God's works we have a clear proof of the being of a great first cause. Things made imply a maker. The vari-

ous productions of each are not made by themselves. Man has never made them. He may build a house, a ship, or city, but he cannot make a blade of grass. They are not the work of chance, for they are uniform, fixed, and certain. They are a production, therefore they must have a producer. Reasoning from effect to cause, we are led to a great creating being. So strong is the consciousness of such a being, that all the nations of the earth have acknowledged his existence, and in some degree his power.

This is the first great important fact universally admitted. But when Moses wrote, although men acknowledged a supreme power, or powers, they were almost universally idolaters, worshipping the sun, moon, stars, men, beast, bird, and insect. To correct this enormous evil, he pointed to the one true eternal God, as the creator of all things, the only proper object of worship.

II. We remark, that in the work of creation we may make out many of the perfections of God *natural* and *moral*.

1. If God created all things, then he is an uncreated being, and of course eternal. Of eternity no finite being can have an adequate

idea, nor can any of the very numerous illustrations which have been given convey an idea of eternity.

Of the past we have no mode even of illustration. A circle is too small to have any such power. Nor indeed are we much more able to illustrate the future.

We may make a statement by way of illustrating this great truth. If we were to suppose the possibility of the removal of all the waters in the oceans to some distant fixed star at the rate of one drop in a thousand years, far, far distant as would be the period, the time must come when all would be removed, but how near would this be to eternity? Suppose an animalcule should undertake to remove the earth by single particles proportional to his bulk, to Sirius the dog star, whose distance is more than a billion of miles, and each journey should occupy a million of years, when his work should be completed, eternity would be still the same. If the same creature should undertake to remove the planet Jupiter, eternity would still be there! Such is eternity, and God is an eternal being.

God is an incomprehensible being. Wonderful, incomprehensible idea. Without begin-

ning, without end. Higher than heaven
 “what can we know? Who by searching can
 find out God?”

2. If God created everything, then he is independent, for as everything depends on him, so he can depend on nothing. Self-supported, self-sustained, he asks support from none.

3. If the Creator of all things, if all depend on him, then he is everywhere present, for there is none to set him limits: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell thou art there, if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.”

4. If such are the works of God, then he is Almighty, for what less than almighty power can accomplish such a surprising work? Who has an arm “like God, or can thunder in a voice like him?”

5. If God be the creator, then there is but one God. There can be no being superior, there can be no equal, for equality would imply a limit, and God is independent.

The next things we learn from creation in detail are of a moral nature.

1. We observe boundless knowledge. Known unto God are all his works. If, then, we reflect on the extent of God's works, what limit can we set to the knowledge of God? Not an object in all creation is beyond his ken. How various, how wonderful, how great then must that knowledge be! Such knowledge man has not, and it is one of the mercies of God that he has never imparted such knowledge to his creatures. It is a mercy that man cannot know the heart of man.

2. We observe the wisdom of God. The perfect adaptation of everything in its proper place, and direction to its proper end, exhibit the most unerring wisdom. The more we study the works of God, with a view to know him, the more we are struck with the divine wisdom.

Every object is exactly fitted to answer the end for which it was designed. The fish is made to live in the waters, the bird in the air, the beast in the field, and every creature in his place. How abundant their food! How exactly formed to seek, to find, to eat, and to digest it! How perfect and invariable the laws of nature! How perfect the ordinances of heaven! How certain, invariable, and constant!



How full of beauty and utility ! “ Marvellous are thy works, O Lord God Almighty ; in wisdom hast thou made them all.” Here is no error, no mistake, no wrong. God, when taking a survey of his works, pronounced them good !

3. We observe that goodness is everywhere manifest. The earth is full of goodness. The pure waters, the abundant provision for man and beast, bird and insect, fish and reptile. The means of comfort and of happiness to all God’s creatures, show abundantly the goodness of God. The Bible accords with the fact, “ Thou art good and doest good.”

4. From these facts we infer the government of God over the creatures. As all are dependent on him, so he has regulated all by certain laws. The host of heaven are governed by invariable laws, and calculations founded on them are definite, fixed, and certain.

There are fixed laws to all inanimate and all animated nature ; and men are wise in the works of God, as they observe these laws and submit to their guidance. The disappointments and vexations of men arise from ignorance of these laws, or an attempt to resist them. Nor is it true that truth is in a well ; it

is open, near us, and requires only care, research, patience, and attention to be discovered, so far as is needful for the good of man. The elements of the most important discoveries are so simple, that when known, we are surprised they ever could have been overlooked.

5. We are surprised, that with the works of God before him, man ever could become an idolater. The proofs of the being of God are so plain, his attributes so easily inferred from his works, that it is difficult to conceive how he ever could be forgotten, and yet the nations did forget God, and bowed down to a creature, rather than the Creator.

The Apostle says, "Because that which may be known of God is manifest in them, for God hath showed himself in them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." The Apostle therefore asserts, "That the Gentiles have the law written on their hearts, their consciences also bearing witness."

Thus the idolatry of men is without excuse, and a legitimate cause of their condemnation. It is the source of the depravity in morals,

superstition and slavery to their own lust, and from which nothing but a knowledge of the true God ever did, or ever can, deliver man. Missionaries give the most wonderful accounts of the powerful influence of idolatry over the minds of the heathen. Even after conversion, there appears a constant tendency to worship their idols in secret. We may see much of this same disposition among the Jews. They had seen the most surprising works of God in their deliverance from the power of the King of Egypt. The sea had parted before them. Manna from heaven fed them. They had seen the cloud on Sinai, they heard the thunder, and saw the lightning. Yet, when Moses was in the Mount, they induced Aaron to make a golden calf like the Egyptian gods, and they cried, "These be thy gods, O Israel;" and the propensity, to a greater or less degree, continued long in the nation. Of this the prophets complained, and for this they suffered the severe judgments of God.

6. The great object of Divine revelation is to bring men back to the knowledge and worship of God. Without such a revelation, no people ever has, or will be, delivered from idolatry, and brought to know the Lord. No

degree of civilization can accomplish this. The ancient Egyptians, Greeks, and Romans, were highly civilized; so are the Chinese in modern times; but the ancients were, and continued idolaters, until they were enlightened by the word of God, and the Chinese continue so until this hour.

Of all the ancient nations the Jews alone had a just idea of God, in his attributes and government, and were a people generally preserved from idolatry. This is not, however, to be ascribed to their natural aversion to idolatry. Their whole history shows a constant tendency to seek the gods of the heathen. The molten calves of Aaron, the graven image set up in Dan, and the worship of Baal in the time of Ahab, show plainly their propensity to the sin of idolatry. Still a revelation from God always saved them from entire forgetfulness of God, and preserved them a distinct and peculiar people.

Thus while all the nations, even the most civilized, were idolaters, they alone acknowledged the Living God. Even in the gloomy time of Ahab there were seven thousand who had not bowed the knee to Baal.

They alone in their written records ac-

knowledge a God of perfect moral character, in their history, poetry, psalms, and prophecies. If we compare the character of God in the Hebrew scriptures with the gods of Homer and Virgil, the most careless observer sees the very great difference; which can only be ascribed to Divine revelation.

There was nothing in the civil laws of the nations by which they were surrounded to be compared to the Jewish laws. They were clear, precise, and cautiously guarded the life, liberty, and property of the citizen. His life was sacred. His liberty, if forfeited, for debt, or in any other way, was so carefully guarded that he could not be deprived of it for any great length of time without his own consent. Property in land, the most important of all property, he could lose only for a limited time. The year of jubilee restored to him and his family their inheritance and home. This important fact ought to impress the minds of men with the utility and benevolence of preserving by legal enactments a home for every family; so that families may not be thrown homeless and houseless upon the world.

There can scarcely be a doubt that very much of the crime, vice, and pauperism, so

common in the country, and especially in the cities, may be ascribed to the destitution of a home. Against such a state of things the Jewish laws most carefully guarded.

The moral law of the Jews was so far beyond any other of the ancients that there is no room for comparison. The book of Deuteronomy is a text-book of legal wisdom, a study for every man desirous of investigating the noble principles of human action.

Their religion had for its object an infinitely perfect Being; a being worthy of the sovereignty of the universe. It was solemn, grave, impressive, and pure, without a single shade to darken its beauty, or a spot to mar its loveliness. It embraced no cruelty, no impurity. There was nothing superstitious; all was reasonable, consistent, and full of comfort, hope, and peace. There was a holy joy, delight, and gladness in praising God, and a firm reliance on his wise and benevolent providence.

If, therefore, the darkness of idolatry is ever to be rolled from the world, it must be by the sun of righteousness arising with healing in his beams. For this the Christian is bound to pray, to contribute, and to labor; and we

have reason to hope that the time is not far distant when the whole earth shall be full of the knowledge of the truth ; when the heathen shall cast their idols to the moles and to the bats, and learn to worship Jehovah the God of heaven.

The reason of this is obvious. The object of worship will necessarily occupy the mind of the worshipper, and as the character ascribed to the God will be the idea of excellence, so their own character will be conformed to it. Accordingly if we know the character a man or nation ascribes to a Supreme Being, we may judge very nearly of their character. Very many of the ancients believed their gods to be irascible, cruel, and tyrannical : and the people were like them. The theology of Homer fully exhibits this truth. The Romans worshipped Jupiter, and Mars, the god of war, and the earth trembled with their tread, blood sprinkled their path, which was lighted by the flames of hamlets, villages, towns, and cities ; and the wailing of the widow and the orphan seemed music to their ears.

The nations of India, China, and the isles of the ocean, ascribe base, sensual, lewd, cruel characters to their gods : and their own licen-

tious and lewd characters, and bloody offerings of human beings, prove how eagerly they desire to imitate the objects of their worship. The same fact, no doubt, has an influence even in Christian countries on many who err exceedingly in the estimate they make of the character of God.

CHAPTER VI.

CREATION OF MAN.

ON the sixth day the earth was completed, and lay in all its beauty before God, with inhabitants in the waters, in the air, and on the dry land; yet among all these there was not one to see the power, knowledge, and goodness of God. There was none to acknowledge his glory in his works or government. There was no moral being to serve Him, no religious being to worship Him. All things in their kind were beautiful, all were good; but then there was no intelligent being there.

Everything, however, was prepared for a great and important purpose. There stood the palace full of provisions, full of servants; but no master was there. There was no one to till the ground, no one to rule over the beasts; "and God said, Let us make man in our own image and likeness." Here was the noblest work of all, the crowning labor of God.

Well might the Psalmist say, "I am fearfully and wonderfully made!"

"So God created man in his own image, in the image of God created He him, male and female created He them, and breathed into his nostrils the breath of life, and man became a living soul." Thus in speaking of man, we must view him as male and female, possessing both a body and a soul. In this and in every other respect he is superior to every creature on earth. There is beauty in some, strength in others, and swiftness in many, but there is none possessing the noble form and power of man. Erect he alone stands perpendicular, his face turned towards heaven.

It is perhaps not too much to say that the body of man is the end of wisdom, power, and benevolence of God. It could not be more than it is. A more perfect material structure is impossible. Modern anatomists are every year discovering more and more of the wonderful wisdom of God in the formation of man; and as the organs are examined, and their various uses known, the divine wisdom and benevolence become more and more clearly manifest. The constant waste is as constantly repaired by the most ample contrivance. There is a

mode of relief for oppression, and a guard from every danger.

Great as have been the discoveries of modern science, very much remains unexplained. How little is really known of the wonderful system of the nerves! The soul, enthroned in the upper region of the brain, issues its commands with the rapidity of lightning, and with equal rapidity is obeyed. But, then, how? the mode, who can explain? The blood, which is the life, is a wonderful fluid, which bears health or disease through the system. To mention one remarkable fact, the blood contains small globules of iron, which perform most important functions.

When leaving the lungs by the arteries, they bear with them oxygen, to warm and invigorate the system; and when returning through the veins, bear a load of carbonic gas, to be thrown out by the lungs.

His head, his foot, and his hand enable him to establish his government over all the animals of the earth.

1. Nothing on earth equals the structure and beauty of the human head. Its form is bounded by the most beautiful lines and just proportions. Its structure is striking, and well adapted to

contain and defend, as a fortress, the delicate and finely organized brain, the instrument of the soul. The human brain is a wonderful structure. No animal has so large a brain in proportion to its bulk, nor has any other a perfect development in all its parts. Its natural covering soft, silky, beautiful hair. The face so powerful, strong, majestic in man, so lovely, so beautiful in woman ; so varied, so wonderful, so expressive in both, capable of expressing every sentiment, emotion, and sensation so plainly that the experienced eye reads every line with ease and certainty. The broad, lofty, expanded forehead, the elevated nose, the brilliant deep-set eye, the expressive mouth, the well-turned chin, and cheek, declare the superiority of man.

The wonderful power of Mr. Van Amburgh, Herr Driesbach, and the Lion Queen over the fiercest animals, is in the proper management of the human face.

They place the lion, the fierce Bengal tiger, the leopard, and the hyena in the same cage, and some reader may have seen their perfect control over them.

The power of the countenance may be tried in the case of the fiercest dog. It is not ge-

nerally known that the most furious dog dare not look a man in the face. I have seen one of the fiercest Newfoundland dogs, which was so dangerous as to be kept chained, quail and sneak ashamed, alarmed, and abashed to his kennel, to escape a steady countenance.

There are persons who by the proper management of the countenance can control the most outrageous maniac. No one can study the human head, without being deeply impressed with the power, knowledge, and wisdom of God.

II. The admirable form of the foot, for sustaining the body in a perpendicular position, is most wonderful. Its variety of motion, its curious structure, and exact adaptation to the end for which it is designed, afford a most conclusive evidence of the superior wisdom of God over every other being. Which of the idols ever did such a work? What finite being could ever equal it? Take the most ingenious piece of work ever devised by men, and compared with it, and that work sinks to entire insignificance. The feet of other animals are adapted to their circumstances, but the foot of man is adapted to man alone. The human foot alone would furnish years of study to the anatomist and the

mechanic, and when all was done, they could neither comprehend all its parts, nor assign reasons for its structure.

III. The human hand is unrivalled in beauty and mechanical contrivance. The form of the human hand, uninjured by labor, is perfectly beautiful. No person of taste or sentiment sees it without admiration. There is nothing in the whole animal or vegetable world to be compared to it in beauty of form. The monkey has imperfect fingers, but he is destitute of a thumb; while in general form, his hand is a mere paw compared to the human hand. As a mechanical contrivance it demonstrates the wisdom of God. It has in itself the element of every implement and machine. There is not a tool employed by man of which the hand is not the model. Nor is there a machine which may not be found between the shoulder and the finger ends. It is the thumb which perfects the human hand. The hand of a monkey serves to climb and gather, and hold its food, but it performs no mechanical operation because it has not the thumb, nor does it appear to have intelligence to use it for mechanical purposes. Without the hand the intellect of man could never have been developed, nor

could the mighty operations of man ever have been accomplished.

With a very ordinary share of brain, the hand seems to be the means of great improvement. I have sometimes thought if a fox had a hand, he would be one of the most dangerous of animals.

An old and respectable man of the county of Montgomery, used frequently to relate an anecdote of a circumstance which he saw. In his youth he resided on the banks of the Hudson River. One day he went to a bay on the river in order to shoot ducks or wild geese. When he came to the river, he saw six geese beyond shot. He determined to wait for them to approach the shore. While sitting there, he saw a fox come down to the shore and stand some time and observe the geese. At length he turned and went into the woods, and came out with a very large bunch of moss in his mouth. He then entered the water very silently, sank himself, and then keeping the moss above the water, himself concealed, he floated among the geese. Suddenly one of them was drawn under the water, and the fox soon appeared on the shore with the goose on his back. He ascended the bank, and found

a hole made by the tearing up of a tree. This hole he cleared, placed in the goose, and covered it with great care, strewing leaves over it. The fox then left; and while he was gone, the hunter unburied the goose, closed the hole, and resolved to await the issue.

In about half an hour the fox returned with another in company. They went directly to the place where the goose had been buried, and threw out the earth. The goose could not be found. They stood regarding each other some time, when suddenly the second fox attacked the first most furiously, as if offended by the trick of his friend. During the battle he shot them both.

A respectable farmer of Rochester, county of Ulster, had forty-four turkeys. One morning they were missing; on searching, they were found killed by a fox, and laid in piles, with their necks crossed, five in a pile until the last heap, which contained four, as if the animal had been capable of counting and dividing.

If such an animal had a hand, there would be a power of mischief of the most annoying kind, and perhaps an improvement which would surprise us. His cunning is proverbial.

In man there is a high order of intelligence,

with a perfect hand, and in his hand is his superiority over the other creatures. Look at the tallest tree, he cuts it down. See the elephant, he tames him to the saddle, the coach, and to bear burdens. The whale in the great deep is not beyond his reach. The horse bears him on his journey. The ox draws his plough, &c. The real superiority of man over them is his intellect and his hand. The war-horse, "whose neck is clothed with thunder," is guided by the little hand of man.

It may be doubted whether man ever could have become a civilized being without the use of a hand. He could not spin, he could not weave, he could not plough, sow, or build; and without a hand man were but a beast, a mere beast.

From the wonderful power of the hand, we may infer the power of God; from the various parts, we may infer his wonderful knowledge; from its astonishing contrivance, we may infer his wisdom; and in its uses, we may infer the divine goodness in furnishing man so important a member. The hand of man, as a machine, should be the subject of deep and close study by every mechanic. There has been a book written on the human hand, but

it is treated merely anatomically. We need a book, for there is none treating on the hand as a tool, a machine, an engine, an implement, and showing the resemblance between the hand and every machine now known to man; and the manner of studying it to make improvements to aid in human labor. Men do not appear to be aware of the amazing power committed to them by intelligence and the gift of a hand, nor to feel sufficiently the goodness of God in the wonderful gift. To the whole human body the anatomist directs his study, and after a life of study he feels that he has only obtained a glimpse of the divine wisdom and goodness in the formation of man.

When we consider the delicate structure of the brain, the heart, the stomach, the lungs, and other vital parts, and organs of generation, how wonderful the wisdom and goodness that they are not every moment in a state of agony and pain !

The arteries are covered merely by a very thin skin, which is all between us and immediate death. How wonderful that wisdom and goodness which preserves us from instant destruction ! “I will praise thee,” O Lord, “for I am fearfully and wonderfully made ;

marvellous are thy works, and that my soul knoweth right well." If man would study man he would need no higher evidence of the glory of God in his works of wisdom and of goodness.

It is not only in the corporeal form of man that the wisdom and goodness of God is manifested: it is the mind, the soul, the spirit of man, which shows the fulness of the glory of God. As the body of man is superior to every other animal, so his soul is superior to his own body. After the formation of his body, God breathed into him the breath of life, and man became a living soul. This fact is recognised by reason, and hoped to be true. The Bible is consistent with it, when it declares man a spiritual and an immortal being, whose happiness is not merely in eating and drinking, but in spiritual life, the noble endowment of God. This makes man a moral and a religious being, the proper subject of the government of God, who has given him a law as the rule of his duty, and is himself the proper object of his best affections, and the happiness of man his greatest care. Accordingly there is not a single command of God inconsistent with the happiness and best interest of

man. The law of God regards the happiness of all. The angels in heaven are perfectly happy, because they perfectly obey God.

Here on earth man's happiness is found only in obedience to God. The most beautiful definition of the divine character is given in the Bible, "God is Love;" i. e. he delights in the happiness of his creatures. His glory consists in a wise, just, and benevolent government of the universe. God is not only the creator but the chief-magistrate of the universe, and in his government all is right. There is not a single law to regulate animated or inanimated nature of which any being has reason to complain.

Long as was the time employed, millions of years perhaps, in preparing the earth for the abode of man, his welfare appears always to have been distinctly in view. The various changes, modification, and preparation, all may be referred to him. The whole is made a storehouse of treasures for his use, and he has but to open the magazine to find supplies for every want.

Moses says, God created man, male and female created he them; and commanded them to multiply and replenish the earth. In

the scriptural view, God made of one blood all inhabitants of the earth. But in looking at the different inhabitants of the earth, we find five races, differing very much in color, form, and appearance. The Caucasian race has a white skin, with red cheeks, nearly perpendicular features, various colored hair, and large heavy beards. The Negro race are black, with woolly hair, flat noses, large mouths, and thick lips. The American Indian is of a copper color, peculiar features, and coarse, straight hair, and thin beards. The Malay race has a dark reddish color, broad flat faces, small black eyes, straight hair, and bushy beards. The Mongolian race, as the Chinese, are of a bronze color, a peculiar form of eyes, black straight hair, and thin beards.

The question is, whether they have all descended from the same pair? Infidels deny this, and claim as many pairs as races, from which consequences may be deduced of exceedingly pernicious tendency. It therefore becomes important to correct so great an error, and vindicate the wisdom and goodness of God in the different races of men.

Believers in the word of God admit all the races to have descended from a single pair.

If this is not so, we might deny humanity, and of course human privileges, to some races of men, and permanent distinctions of human rights, as many are inclined to do in the case of the negro race.

It therefore becomes necessary to consider the matter fairly, and account for the difference on reasonable principles. There is a permanent difference in all the races of animals of different species. There are very few of them that will unite at all, and the very few that do, though they may have offspring, their offspring cannot continue their likeness. This is a wise provision of nature, for if it were not so, the whole earth would be full of monsters; and, instead of being what God made them, they would be of every and of any form; and, in fact, their preservation become impossible. This appears to be the universal and benevolent law of God.

But in the human race it is not so, the offspring of the races continue their species, which is a strong proof of their common origin. The difference may be accounted for by the effects of climate, modes of living, and propagation.

I. As mankind spread over the earth, as

they did very soon after the building of Babel, they went to different countries, various in latitude and longitude. Those going towards the north found a home in the fine climate of the regions about Mount Caucasus, and retained their original form and color. They are remarkable for peculiarity in fine proportions, and beauty of the head and face. It is a remarkable fact that the highest developments of man in intellect, morals, and religion, have been found in this race. They alone have treated women with kindness, and elevated them to a proper rank in society. Kept in their own favorable climate this race does not change, but in climates unfavorable to them they soon lose health, become weak, and change their color to a sallow or yellowish white; and when long exposed to the sun, become of a deep brown. Hence the Caucasian race living within the tropics lose the clear white and beautiful red; and where there is much of toil and exposure, their forms suffer a very great change.

II. The descendants of Ham sought the regions of Africa, a hot climate, peculiar soil, low morasses in very many parts near the equator. The effects of a burning sun, continued ex-

posure, and peculiar diet, soon changed their complexion and form. The skin became very dark, probably as a protection from the burning sun; the mouth expanded to obtain more air. It is a fact that the black race bears the hot, and to our race sickly, climate of Africa in health, and without inconvenience. The change is probably the very protection provided of God for the preservation of man in those peculiar climates. The same may be said of all the dark-colored races.

If so, it is easy to suppose the peculiarity went no further than necessary, and then was propagated with the race. It is a well-known fact, that peculiarity of color and form descends in families, as well as habits and dispositions. The Douglas family in Scotland were a dark race.

I am well acquainted with one family in the county of Montgomery; the great-great-grandfather of the present generation came from Germany. He had six toes and six fingers. The toes perfectly formed; the fingers imperfectly; and in a very large proportion of his descendants it is the same. I saw an infant in the sixth generation with six perfect toes and six fingers. The peculiarity came by the mo-

ther. She sent for me to consult me on the propriety of removing the fingers. The outside ones she removed herself, with a common pair of scissors, without any inconvenience. I have known a family with remarkably aquiline noses. I have seen a picture of an ancestor of the family taken more than a hundred years ago; the nose is the same. I have known a family of remarkably dark skin, known to have been a century in the race. I have known a woman married in the family very remarkable for a fair skin, yet her children were as dark as their father. I have known women of the family married to men of fair, clear white, yet a part of the children are very dark and some fair. I have known one district in the State of New York inhabited by Dutch people who are remarkably averse to marrying among strangers, and have for several generations intermarried among themselves, and now surprisingly resemble each other in form, color, and stature, and, I may add, disposition and habits.

We therefore assert, that, however varied in form and color by circumstances, man has descended from the same common parents; and the whole race are brothers and sisters in this general sense.

It is important to establish this point; for if so, man has an interest in man, of every race, and his intellectual, moral, and religious improvement, becomes a sacred and important duty, and his happiness and salvation objects to which the eye of every Christian must be turned. The world has at last discovered that all exclusive privileges among men of the white race is a false opinion, and pernicious in practice; and it is equally untrue that color deprives of the rights of man. If, then, there is a difference in the human race, in color or in form, that difference is owing to the wisdom and goodness of God in preparing man for the most comfort in his situation. As the fair skin serves him best in mild, cool climates, so the dark skin serves him best in hot and unhealthy climates; and as he is born naked, without a covering of feathers or of hair, so his skin is made to accommodate itself to peculiar circumstances; and this is found true from the equator to the poles.

A very little observation will convince any unbiassed person of the wisdom and goodness of God in the adaptation of man to circumstances of country and climate.

The aborigines of the American conti-

ment appear exactly adapted to their situation. They were destitute of iron, and consequently in a savage state. The land was covered with forests, the morass was undrained. He lived in the open air. His skin adapted itself to the climate in which he lived, and he became a red man. Compelled to live by the chase, his activity cannot be exceeded; exposed to suffering, his power of endurance appears superhuman; so quick was his observation that he could follow the obscurest track; and the acuteness of his sight and hearing was almost incredible. With his peculiar faculties and habits he could live well and be comfortable in the midst of forests, swamps, and morasses; where under similar circumstances other races of men must soon have perished. He had no covering for his head, consequently his hair is thick, coarse, and long, to cover his head and protect the brain.

The African, whose color is a deep black and his hair wool, lives in health in the climate of Africa, where the white man can survive only a few months.

God is, therefore, the common and benevolent father of the race of man.

It is a wonderful thing to be a man or wo-

man. Perhaps this is not sufficiently felt. We sometimes speak lightly of both, and yet what elements of greatness and of goodness are in these creatures bearing the image of God, and which even if lost may be restored, and thus fulfil a destiny as noble as angels! The care of God over him sufficiently proves the high estimation with which he regards him; and the vast expansive powers of mind God has given him, qualify him as a moral and intellectual being for a nobler and more exalted mode of existence, a more enlarged sphere of action, and clearer views of the government of God in its vast extent. Nor is this noble destiny confined to any order or earthly rank; it belongs to man as such—as really to the beggar as to the king. The education of all, physically, intellectually, morally, and religiously, is a great, important, and a noble work.

When we review the works of God in creation, just as far as we become acquainted with them, utility appears to be the great end of the whole. There is enjoyment for every sentient creature in the sphere in which God has placed it, in proportion to its nature and capacity, whether it live in the air, the water,

or on land. The fish seeks the water, as most agreeable to his feelings, and where his food is most abundant. The bird is provided with an apparatus to float in the imperceptible elastic fluid which surrounds the earth, and seeks on rapid wing the food most congenial to his nature ; and he is provided with a garment by nature, which changes with the changes of climate. He has also just the skill to construct a habitation for his young.

The beast lives on the earth adapted to his wants, his home the cave, the earth, the tree. The whole of these creatures are made to be useful to man ; nor is there one so minute among his creatures as not to advance his great designs.

The mineral creation is prepared for utility to living beings, and especially man, God's favorite creature here on earth, and who is constituted lord of all.

Every thing and every organized being are in some way useful, and subserve the benevolent end of the Creator, and the whole has a manifest tendency to promote the benevolent designs of God. The whole has a tendency to promote human happiness, and where man is not happy it must be ascribed to a physical or

a moral wrong. Man is endowed with a soul, and its attributes of intellect, reason, and sentiment elevate him above all around him. It is the employment of these faculties which raises him to the true dignity of his nature. He has a sphere of action on earth, indeed, but his noble powers raise him to his God; and in the exercise of the sentiments of love, faith, and reverence for a perfect being, he enjoys the happiness of his intellectual, moral, and religious nature.

Physically everything is doubtless useful, and men know little how many things may yet be discovered of the utmost importance to the human race.

Men must always have observed steam, yet it was employed to no one useful purpose, though now so commonly employed as a sailor, traveller, and mechanic. They have always observed and trembled at the power of lightning, but it is only within a few years that it has become the conductor of thought in all its various shades, and perhaps may be made subservient to purposes of which we have now no idea. We may well be astonished that printing was so late a discovery, when every track in the dust gave a model, and the reflection of

a moment ought to have taught man the lesson, especially when he had overcome the far greater difficulty of inventing letters as the symbols of sound of almost infinite variety.

To the natives of the American Continent the immense beds of iron ore, everywhere abounding in their country, were useless, because they did not reflect, experiment, and employ. Thus the most civilized nations have overlooked the obvious means of improving their condition. The chemical food of plants is comparatively a very late discovery. It is now well known that the food of a tree or plant is as well understood as that of an animal. The vast stores of their food laid up in the immense magazines of rocks, and of which men were so long ignorant, are now well known, and men wonder that it was not known long before. Lime, carbon, gypsum, salt, and various minerals were long before the eyes of men. They observed, and saw some of their various uses, but did not regard them as food for the plants of the earth; every one of which has its use, and it needs but the application of the faculties of men to employ them. The facts are all the work of God. God, who is a utilitarian, pronounced them to be useful

when he called them good. But under God progress belongs to man ; his means labor, his guide reason, his mode experiment and observation ; his success must be sought with patience, and his result the useful fact. The maxim is true, that which can be done at all may be done perfectly, *i. e.* a machine which will work, however imperfectly, may be made to work with perfection ; a chemical experiment may disappoint in many trials, but well conducted experiment and observation are nearly certain of success. The ancient who said truth lay in a well was mistaken, for almost invariably useful truth when known, all men wonder that it had not been discovered long before, it is so clear, plain, and simple. If we ask why the answer is enough, we did not think. This is the real difficulty. God made man a thinking and acting being, and he never fulfils his destiny until he thinks and acts.

By reason he ascertains a fact, by labor he produces a result. The wide field of creation lies open before him ; it is his duty and interest to cultivate it ; accordingly, strength of mind depends on exercise and employment,—the use and appliance of its powers.

The strength and vigor of the body depend on labor. The unemployed muscle becomes weak and powerless, and the whole system paralytic. To man God has in creation consequently shown his favor in the highest degree, and manifested his regard for his happiness, given him an abundant supply for all his wants, and placed a noble destiny before him; still, as a finite being, he needed a rule of action, and such a rule was given in the law of God. In the exercise of reason, the moral faculties, and religious sentiments, God is known in his wisdom, knowledge, power, and goodness. His laws are found written on the hearts of men, and they find happiness in obedience, and unhappiness in disobedience.

The character of God, the creator, demands love, reverence, and obedience, and worship will flow naturally from such sentiments. These facts appear clear to reason, and they are entirely consistent with the *Bible*, for both agree in the perfect character of God, the excellence of his works, the perfection of his physical and moral laws, and the wisdom of his government.

By the position which he occupies, morals, holiness, and immortality were all within the

grasp of man, and consequently happiness, and an inheritance in heaven.

Thus the great moral designs of God in the revelation which he has made to exhibit his own real character as shown in his works, and consequently his superiority over all the idol Gods of the nations, and thus to lay the foundation of all true religion, in the natural obligations of *man*, on which alone a revealed religion can rest, and the breach of which made the remedial system of the gospel necessary.

When we view the beauty, arrangement, and magnificence of creation, the surprising mechanism, the convenient furniture of the earth, and the grand movements, both in the heavens and on earth, all verging to one great point in the wise and benevolent arrangement of the supreme being; whose glory they constantly proclaim, whose laws they demonstrate to be perfect, who holds a rightful and righteous sovereignty over the universe; if we feel, as we ought to feel, we desire sincerely to honor God, in subserviency to his great, noble, and benevolent design. Such is the duty of every intelligent being, wherever he may be, in whatever world he may dwell; and if any being is unhappy, it is the sure, the natural consequence

of the breach of the laws of God, physically or morally, or both. It is true, God may suspend his own laws for some important purpose or great design, but his laws are uniform in all which concerns material things, and where men act contrary to those laws, or oppose them, no matter what they suffer, God does not interfere to suspend the laws which he has established.

They were right and perfect when he established them, and their uniformity alone can give man confidence in them. Just as men become acquainted with those laws they are convinced that wisdom and benevolence are everywhere displayed. Such are the moral laws of God ; they are perfect, and perfect obedience is ever followed by perfect happiness.

If there is unhappiness and misery in this or any other world, the sovereign, the supreme being, the creator is not to blame ; the creature has transgressed the law, which he ought to have known and ought to have obeyed.

Hence the utility of a careful study of natural science, to discover the law of God, which when known will be conducive to safety, comfort, and happiness.

Progress is the privilege as it is the duty of men, nor ought small things ever to be despised,

or the student to be discouraged. If there is a glimpse of truth let him follow it patiently and perseveringly, and he will find light. There was a day when men were ridiculed, when perseveringly pursuing a great object, no one aided, no one encouraged.

When Mr. Fulton foretold that a steamboat would in time make a voyage from New York to Albany in eighteen hours, he was regarded as a visionary who had considered the subject so long, that in that particular his mind had lost its balance. At this time the human mind appears fully aroused to the importance of thought, experiment, and results, the learned no longer conceals his knowledge, and all appear impressed with the great Baconian principle, "utility and progress."

And the more these things are studied and understood, the more will the perfections of God become manifest, the more will men admire his wonderful works; still in order to real moral and religious improvement, God the sovereign, the God who delights in the happiness of his creatures, must ever be kept in view. On him let the mind's eye be ever fixed, and while we admire creation let the creator never be forgotten.

Thus as we study the works of God in creation, great, beautiful, and wonderful, as they are, when we compare them with the revelations God has given in the bible, we find all consistent and a harmony of the most perfect kind; we see God everywhere—the same in creation, the same in the bible—the God of knowledge, wisdom, power, and benevolence—the same regard to the welfare of his creatures, and care of their happiness.

CHAPTER VII.

FOSSIL REMAINS.

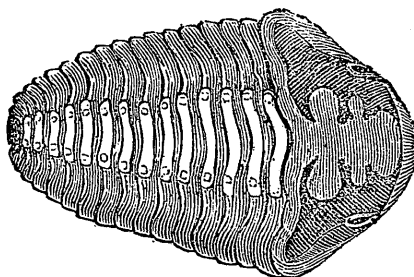
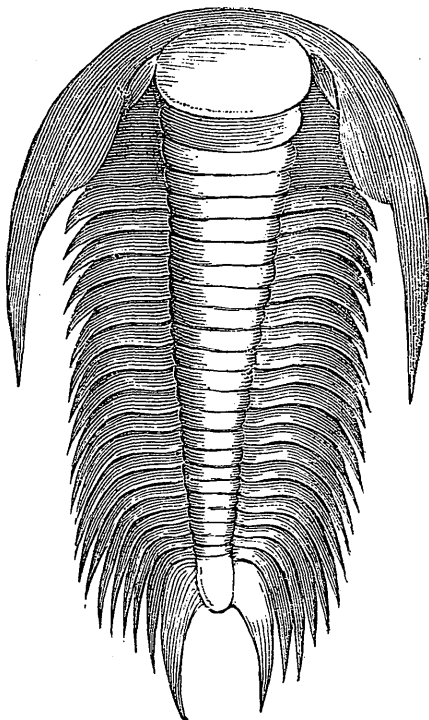
THERE are a very few descriptions of fossil remains inserted in the treatise, a reference to a few being sufficient for the purpose of the argument. It may be interesting to readers who may not have time or inclination to pursue the study to any great length, to obtain in the same volume some account of the different animals and organized beings which are referred to. They are called fossils. Geologists use the word fossil to express the remains of all organized beings and plants dug out of the earth, either broken from rocks, or found in the strata of soils, and all such rocks or earth are called fossiliferous.

Fossil remains are, indeed, the record of a bygone world, which geologists, especially since the time of the celebrated Cuvier, have read, and are now reading with ease and a certainty most wonderfully correct.

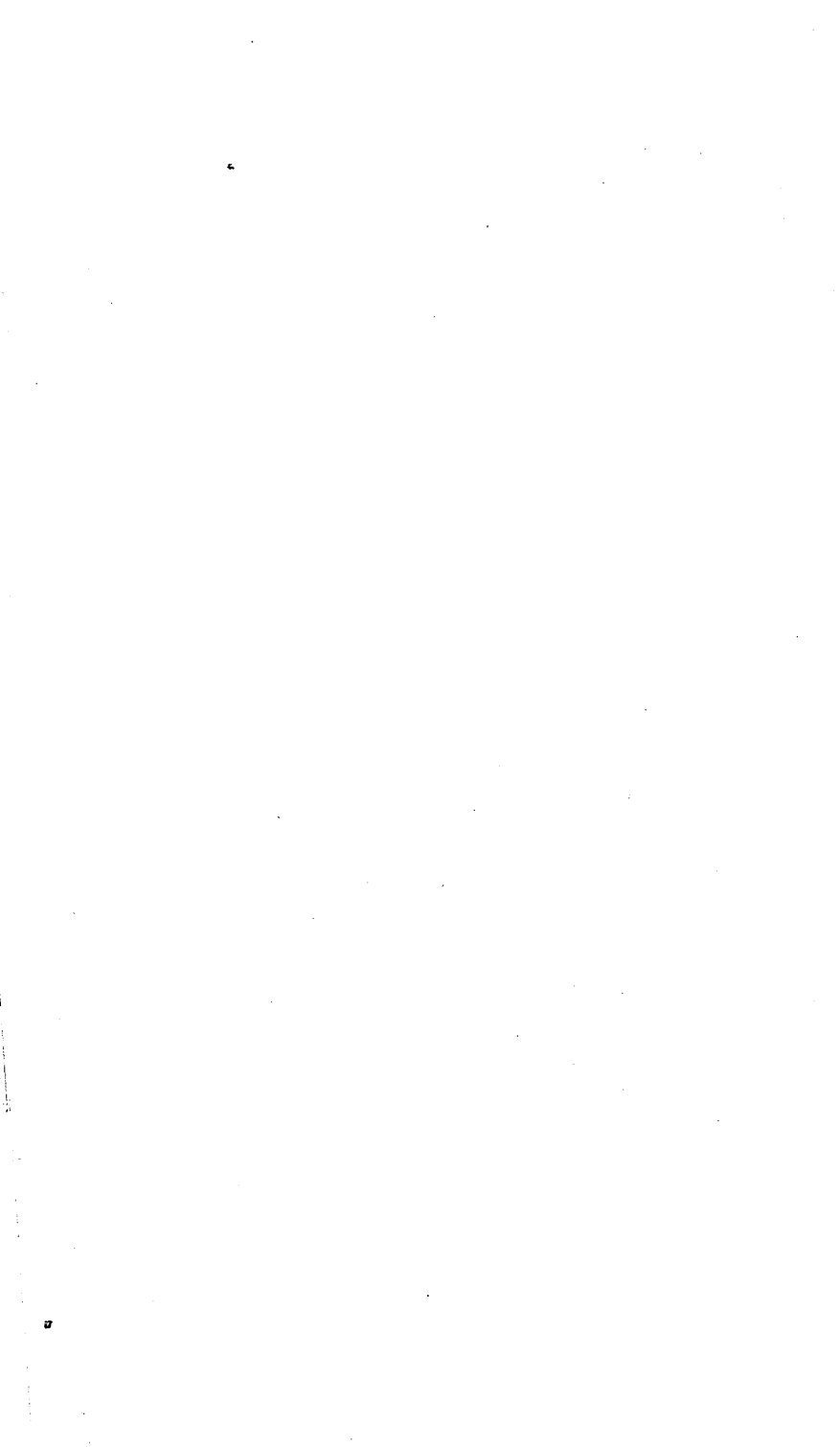
These remains teach the most wonderful lessons of the works of God, not only since the creation of man, but perhaps billions of years before his existence, and impress the mind of the wise and reflecting reader deeply and solemnly with the power, wisdom, and benevolence of God. Many of those creatures are like those now living in mode and existence, but differing widely in form. We will select a few from the different epochs. These remains are distinct and plain to the skilful geologist, and the learning and character of these men leave no doubt of the accuracy of their descriptions and narration of facts.

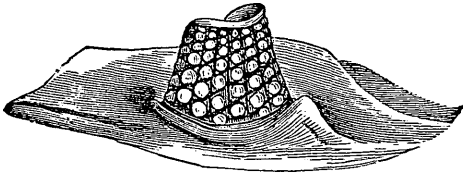
We will describe briefly a few of the invertebrated, vertebrated, and mammalia, as illustrative of the result of examination.

An Invertebrated Animal.



The Trilobite.





The Eye of the Trilobite.

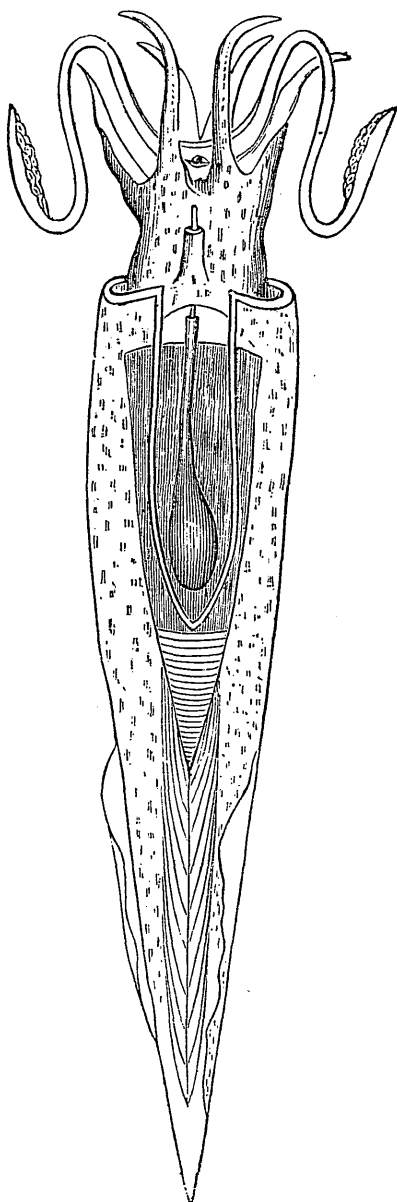
The TRILOBITE was an animal which appears at one time to have been spread over the whole earth, or in the waters on the earth. There were a great variety of these animals. They derive their name from their peculiar form, appearing like three lobes. They were covered with a shell called a shield. This creature is supposed to be the first articulated animal found among the ancient animals of the earth, which perished probably about the time of the subsidence of the coal formation. The legs of this creature were made to be employed to perform the double purpose of paddles and lungs. Geologists have been fortunate in discovering, after so long a time, the curious visual organ of this extinct race. We have referred to the eye of this creature, which operates by facets or lenses. There appear two elevated cones in the head of the animal, three parts of which are full of eyes, called compound eyes. They see objects in the axis of the cones, the field of

vision being larger or smaller as the exterior of the eye is more or less hemispherical. The eye of the trilobite is nearly the frustum of a cone, incomplete on one side, opposite to each other, where they would have been unnecessary. Samples of petrifications of this animal may be found in any of the geological collections.

The CEPHALOPOD was a shelled animal, highly and strongly organized. It is so called because the organs of motion are arranged around the head. It appears destitute of armor, but probably was one of the most powerful of its race, attacking, seizing, and devouring great numbers of creatures which it killed. The arms or feet which were around the head brought the victim immediately to the mouth of this formidable animal.

The office of these creatures seems to have been to restrain the excessive increase of creatures of the transition and secondary periods. There are many varieties of these animals, as the nautili, ammonites, and pompilus. There are many others, as the orthus, the penamergus, and the orthoceratites.

THE BELEMNITE.—This was a shelled animal, of conical form, with a cavity of a like shape,

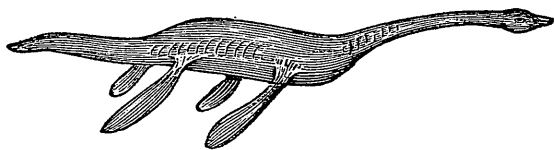


The Belemnite.



containing a horny sheath, and another within that. It had an ink bag, like some fishes now known, by which they clouded the waters, in order to escape from their enemies. There have been the remains of eighty-three species found and described. This animal is found in the chalk formation.

During the second epoch, the megalichthys or great fish appeared. This was an animal of great bulk, and probably of immense strength. It had a large head and powerful jaws provided with formidable teeth, some projecting beyond the rest, as in the crocodile ; some of them two inches broad at the base. Its scales were five inches in diameter, its powerful tail would give it great rapidity in swimming. Judging from its jaws and teeth, it must have been a carnivorous creature of dreadful voracity, and capable of great destruction to the prolific races.

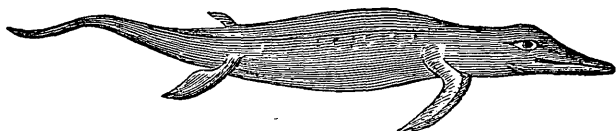


The Plesiosaurus.

The PLESIOSAURUS is an animal nearly re-

sembling a lizard or the crocodile tribe. This animal has been found about eleven feet long, with ninety vertebræ. It differs from the ichthyosaurus by its great length of neck and longer paddles. It was a carnivorous animal, and probably an inhabitant of seas, bays, and estuaries, where it seized its prey both in the water and in the air. This creature seems like the giraffe of the ocean, its neck exceeds in length that of any other creature, having not less than thirty vertebræ. In one species the neck is four times longer than the head, and as long as the whole body. The jaws of this animal were strong and well provided with one hundred enamelled slender long pointed teeth, somewhat bent inward, with deep grooves, and in some respects resembling the crocodile. It is also supposed that it swallowed its prey whole, in the manner of many serpents, and doubtless fed on whatever came in its way, living or dead. It probably found a rival and an enemy in the ichthyosaurus, from whose voracity its only chance was escape, and this very difficult; his seizure would be certain death. This creature may have passed a portion of his time on land or in swamps.

The reptiles appear to have acted an important part in the middle history of the world.



The Ichthyosaurus.

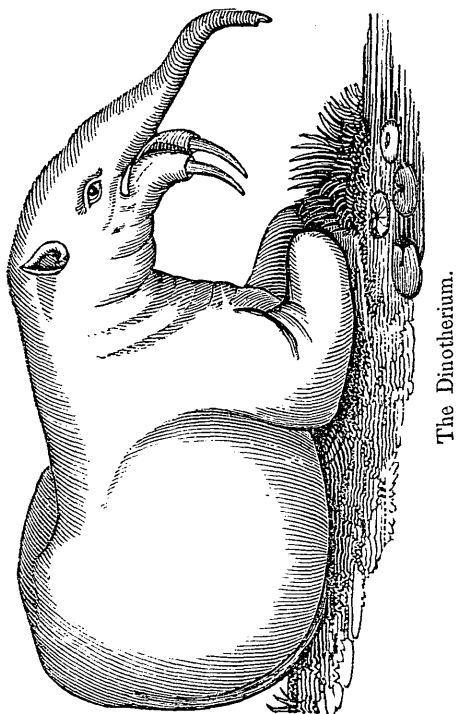
The *ICHTHYOSAURUS*, or Fish Lizard, was a creature of the early periods. This animal has been found in a fossil state from twenty-five to thirty feet in length, and ten species are enumerated. This animal has the head of a lizard, the vertebræ of a fish, which were more than a hundred, and the sternum of the *ornithorhyncus* as instruments of elevation and depression. Its paddles were composed of a great number of bones, about a hundred, which gave the animal great power in swimming. The tail of this animal was of very great length and strength; its eye was enormously large, being in its longest direction from thirteen to sixteen inches. It had the peculiar construction which enabled it to convert it into a telescope or microscope at pleasure, so that it could see objects at a great distance, either in the water or on land, or objects near by. Its jaws were of great length and power,

being sometimes six feet long. This appears to have been a fierce, voracious creature; his intestines still contain food which he had just devoured, and his ribs are surrounded by fish. This creature must have been a powerful swimmer, and its length of vision, tremendous jaw, and short, strong neck, made it a destructive and terrific animal, well qualified for the office for which it was designed in providence. Its prey was followed with certainty, whether near or remote, by night or by day, seized with wonderful power, and crushed in an instant; so that though an executioner, its victims scarcely knew suffering. There is not a creature on earth combining the powers of this fearful animal, and probably not a single creature of his time dared to meet him in combat; and from the size of his body, and fish found in his intestines, the vast mouth, and natural activity, he was probably ever in pursuit of prey, devouring it, or contending with his enemies, except when gorged or asleep.

These powerful monsters seem to have reigned over the ocean up to the time of the chalk deposit, and then disappeared, to give place to the Mososaurus, destined to fill their office.

The Mososaurus was a gigantic marine animal, resembling the lizard race in form, which made its appearance in the long series of years of those periods when the cretaceous groups were forming, and appear to have succeeded the Plesiosaurus and Ichthyosaurus in the office of restraining the excessive increase of the various and prolific tribes of fishes ; and being themselves destined to give place to the cetaceous race of the latter periods. It was an animal about twenty-five feet long. The head was four feet in length. The tail was long, flattened on both sides, forming an oar of immense strength to propel the animal when swimming. The total number of vertebræ was 133. It had four paddles ; they appeared necessary to raise the animal to the top of the water to breathe. He was probably the most powerful creature of his time.

The DINOTHERIUM, or fearful great beast, was a quadruped of the middle period, remarkable for its magnitude and relation to the Anaplotheroid races of the older period, and the elephantine races of the later periods. It probably lived in swamps and morasses. It has been found eighteen or twenty feet long. The body was large, resembling the hippopotamus, or ri-

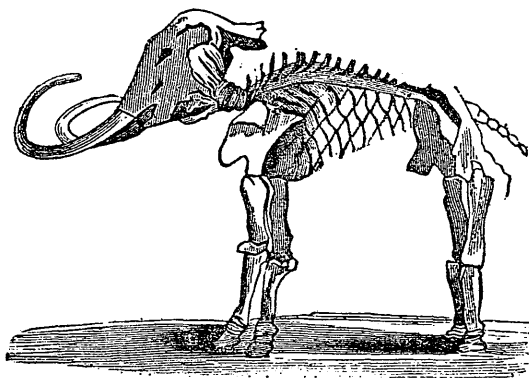


The Dinotherium.

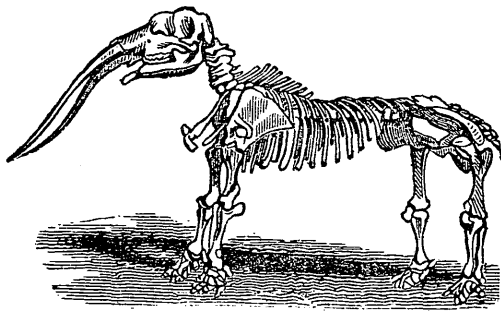
ver-horse. Its legs were nearly ten feet long, and yet not raised very high above the ground. Its head was probably seldom raised above the water, and it had a proboscis like an elephant. It had a pair of strong, long tusks, secured to the under jaws and curved downwards, similar to the walrus. These tusks were probably used as pickaxes to dig vegetables for food, and perhaps to serve as anchors to attach them to the banks

of rivers or lakes where they dwelt during sleep. It was the largest of all the herbivorous quadrupeds. The tusks may also have been used for defence, and for dragging the body out of the water.

Its remains have been found in the tertiary strata in France, Austria, Bavaria, and Hesse Darmstadt.

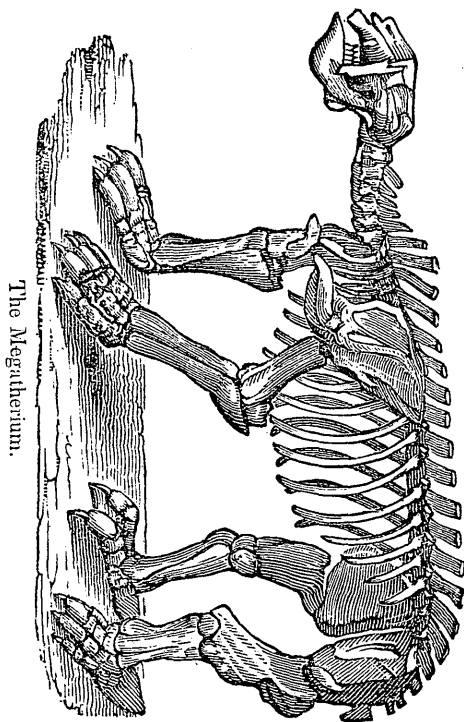


The Mammoth.



The Mastodon.

The MAMMOTH, the MASTODON, and ELEPHANT appear to have been contemporary with the dinotherium, but geologists have not as yet been able to ascertain the time when they became extinct. The mastodon appears to have been widely spread over the earth.



The fossil remains of the MEGATHERIUM are found in the superficial deposits in South Ame-



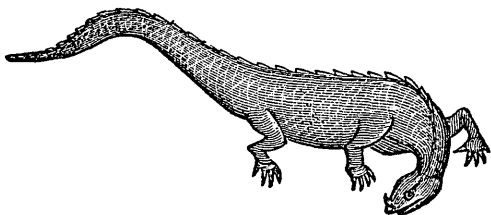
Mylodon Robustus.



rica. It was larger than a rhinoceros, and of colossal magnitude, the body twelve feet long, and eight feet high. The forward feet were three feet long and twelve inches wide, terminating in powerful claws. Its thigh bones were nearly three times as thick as those of an elephant, the spinal marrow must have been nearly a foot diameter, and the tail near the body six feet diameter. Its great strength and peculiar structure seem to have fitted it for digging roots on which it fed. It had an extremely thick hide on the back, which was like a shield to protect it from the swarms of insects which would otherwise annoy it.

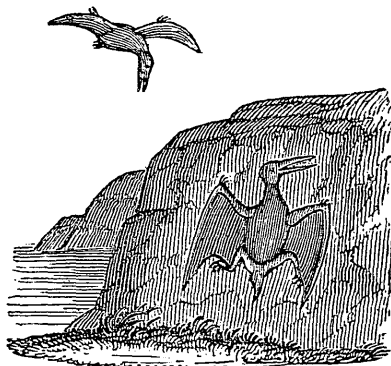
The MYLODON had a body shorter than a hippopotamus, but had a pelvis as broad and deeper than an elephant. It had two short and massive hind legs, very thick and strong. The tail was as long as the legs, and very thick and strong, apparently to support the body on the hinder parts. Naturalists suppose this animal fed on trees, that it first dug around the roots, and pulled the tree down, and fed on the leaves, twigs, and perhaps the bark.

THE IGUANODON.—Its length was about thirty feet, and its body fourteen feet in circumference. The teeth were herbivorous. It



The Iguana.

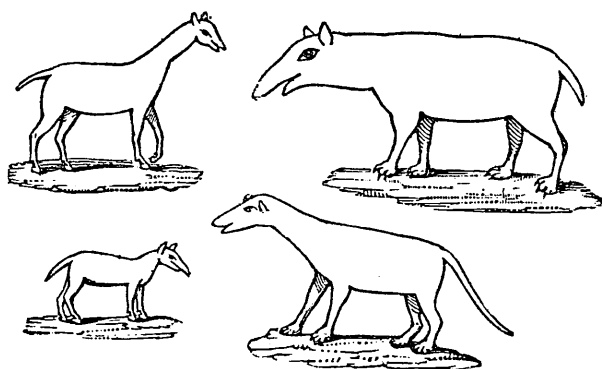
had a horn four inches long on the snout. The length of the hinder foot six feet five inches. The circumference of the thigh seven feet. This animal has been found in England, in rocks of fresh water formation, over near one thousand square miles. It resembles the iguana of the present time.



The Pterodactyle.

THE PTERODACTYLE.—This is one of the most remarkable creatures of the ancient world.

So singular was the formation of this creature, and naturalists differed so widely concerning it, that some called it a bird, some a reptile, and some a bat. This animal had the head and neck of a bird, the mouth of a reptile, and the body and tail of a mammalian. They were able to fly, to creep, and climb. Their eyes were enormously large, so that they could see in the dark and in water. They probably fed on insects, and perhaps could dive for fish. Eight kinds have been found in the fossil state, from the size of the snipe to the size of the cormorant.



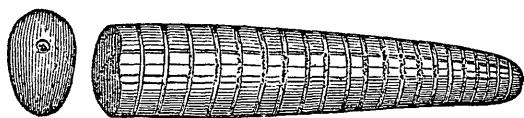
The Anoplotherium Commune.

THE ANOPLOTHERIUM COMMUNE.—This was an animal of the fourth epoch. It is so named because it had no weapon of defence. It was

an animal about the size of a wild boar. It was furnished with the means of swimming. The *Anoplotherium gracile* was in form like a gazelle. Its mode of living probably like the deer.

PALAEOTHERIUM MAGNUM.—It was about the size of a horse, but less light and agile. It had perhaps a trunk. There were several species of them.

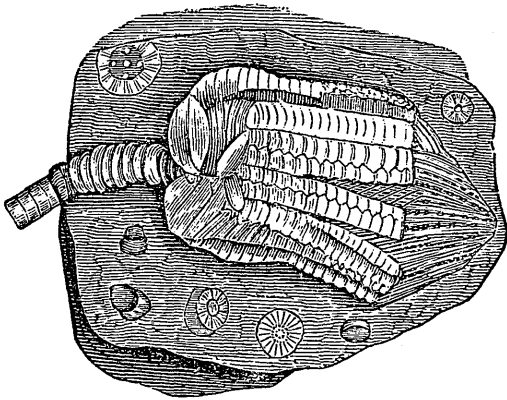
The *GLYPTODON* was covered with a shell as a coat of mail made of pieces fitting one another, and extending over the animal. The covering was large and heavy. The legs and feet were calculated to bear a very great weight. They somewhat resembled a large tortoise, four feet high. Several species of great size have been found.



The *Orthocera*.

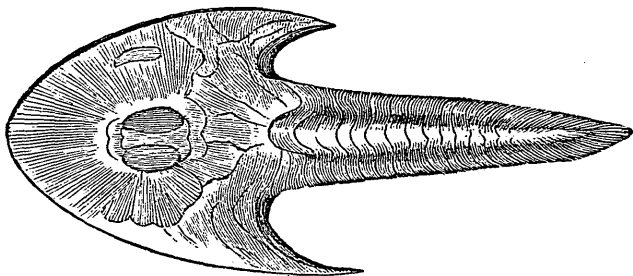
THE ORTHOCERA.—This was a marine shell animal, long and straight, the shell divided into chambers. This animal has been found three

feet long, and a foot diameter, forming a float sufficient to bear a heavy animal.



The Lily Encrinite.

THE LILY ENCRINITE.—Dr. Hitchcock, in his interesting book on geology, describes one species of these creatures. The animal had a great number of hands: “The bones in its fingers and tentacula amount to one hundred thousand, and those of the side arms to fifty thousand more; and, since each bone must have had two sets of muscular fibres for contraction and expansion, the bundles of muscular fibres in the whole animal must have been three hundred thousand.”

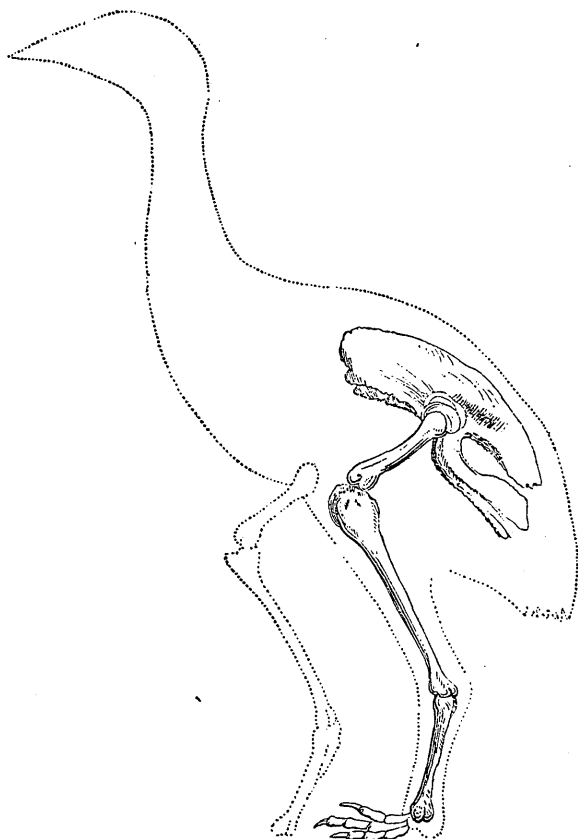


The *Cephalaspis Lyellii*.

THE CEPHALASPIS LYELLII.—This is a peculiarly formed fish found in the old red sandstone.

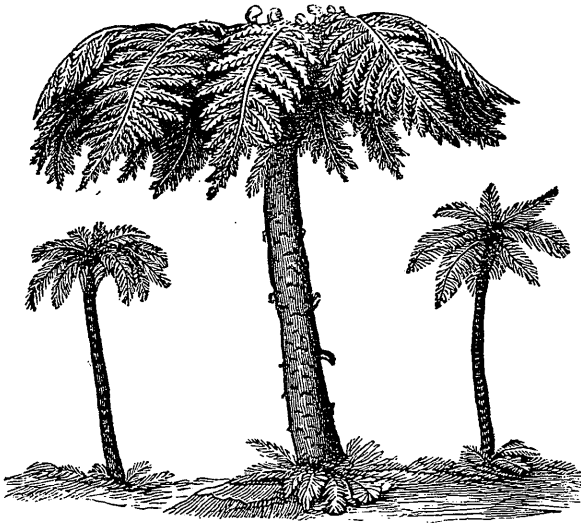
THE DINORNIS.—A great variety of birds have been found in the fossil state. Among them there is none more remarkable than the *dinornis*, a very large species of bird found in the island of New Zealand. There were several species. Some of them may have been alive hundreds of years ago, and some may have lived thousands of years ago, but they are not known at this time on earth, and some may possibly have died before the Mosaic account of creation.

Some of them were three or four feet high, and some of them even ten and twelve feet high. The cut gives a good idea of the outline of this remarkable bird, now extinct.



The Dinornis.

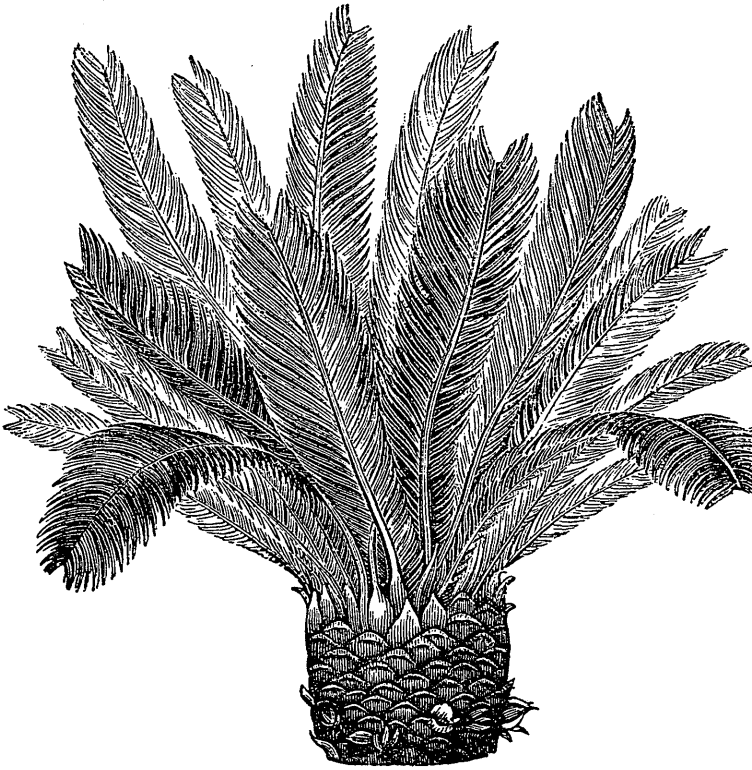




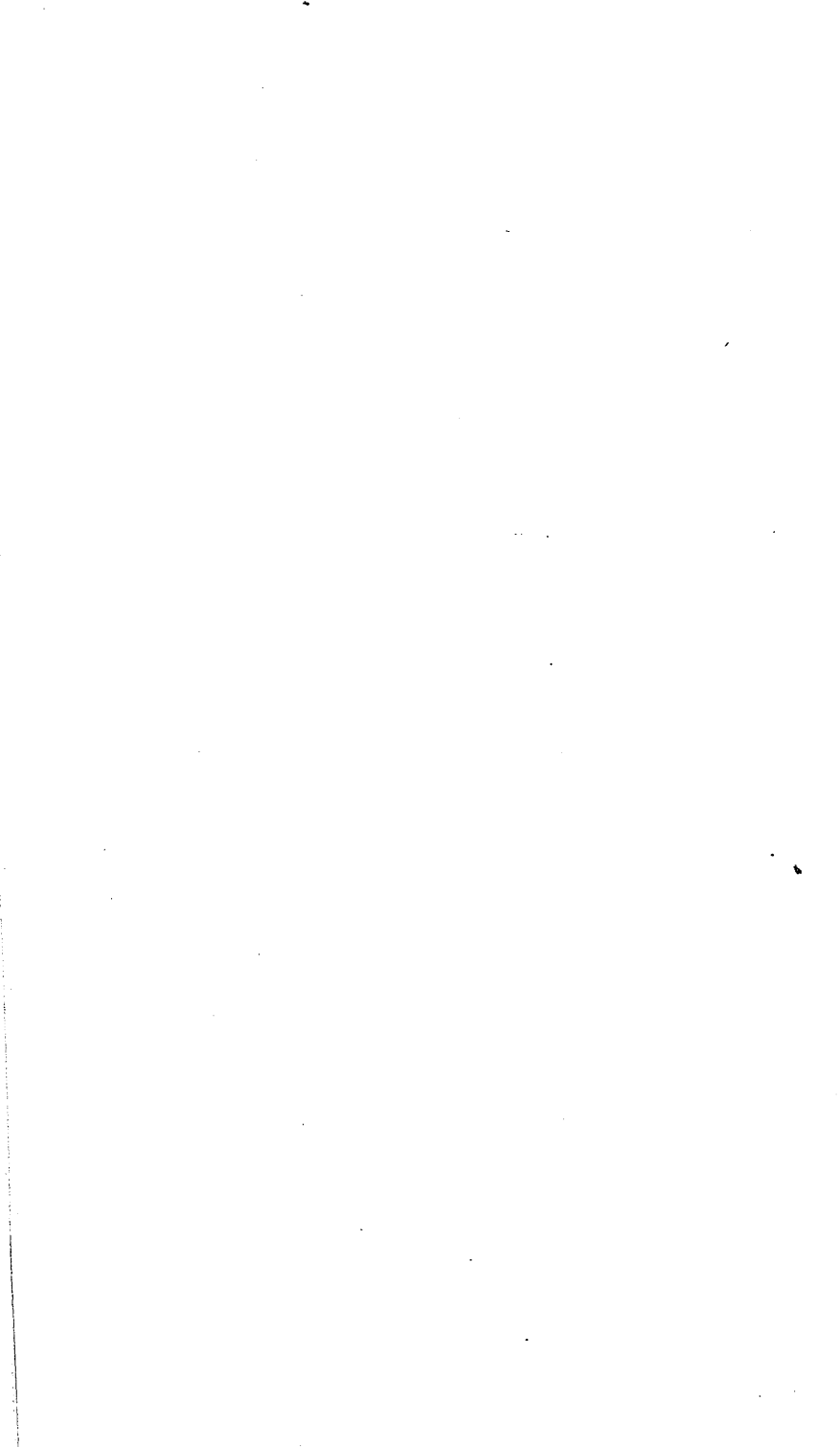
The Ancient Tree Ferns.

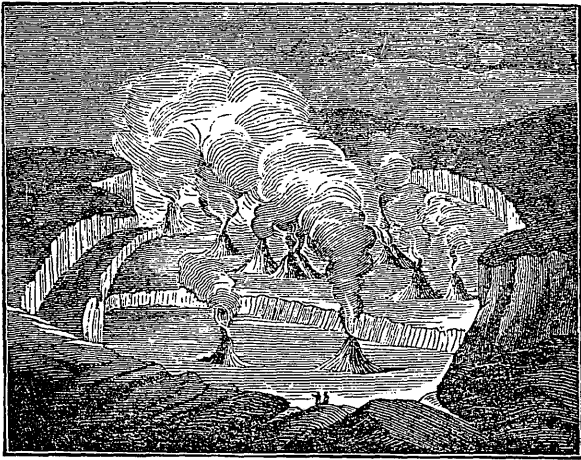
FERNS were very abundant in the early ancient periods. They are found in the old strata. They appear to have been forty or fifty feet high. There have been more than two hundred species found in the coal formation.

CYCLAS REVOLUTA. This is a plant between palms, ferns, and conifers. There are only two genera now known as living, but during the deposition above the coal formation they formed the greatest part of vegetation.



Cycas Revoluta.





A Volcano.

A VOLCANO is a mountain commonly lofty and broad at the base, with an opening at the top called the crater, from which issue smoke, fire, and sulphur, and great quantities of melted lava. Before an eruption, the smoke increases, rises to a great height, and appears broken with forked lightning. The mountain throws out immense quantities of ashes for thirty or forty miles around, and large numbers of red hot stones. The sky becomes dark and lurid, thunder roaring, and lightning flashing, the trembling and subterranean growling of the earth, give warning that a crisis is near, when the lava boiling over the top, or bursting

through the sides, rolls down, overwhelming everything.

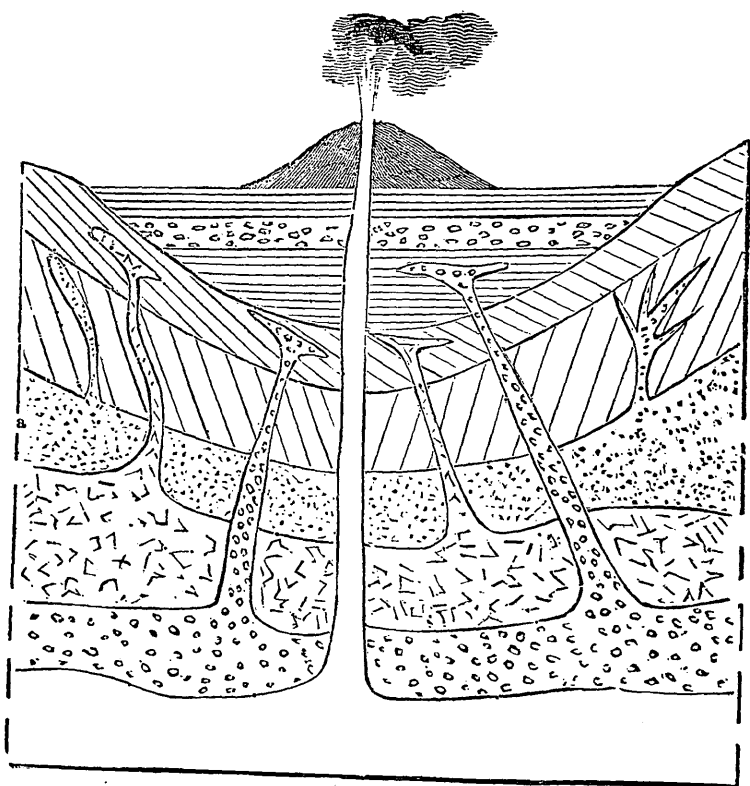
In 1774, the flames of Cotopaxi, a mountain in South America, near eighteen thousand feet high, rose three thousand feet above the crater, and the roaring was heard six hundred miles.

Volcanoes appear in lines half around the earth. There are about three hundred on the continents and islands.

The tremendous effects of volcanic action may be judged by the account of an eruption of Cosiguina in Guatemala, near the Pacific ocean, in 1835. Ashes fell on the Island of Jamaica, distant six hundred miles eastward, and on the deck of a ship twelve hundred miles westward.

Mount Vesuvius, near Naples, in Italy, and Mount Etna, in the Island of Sicily, are best known; and the history of their terrific eruptions at different periods is recorded.

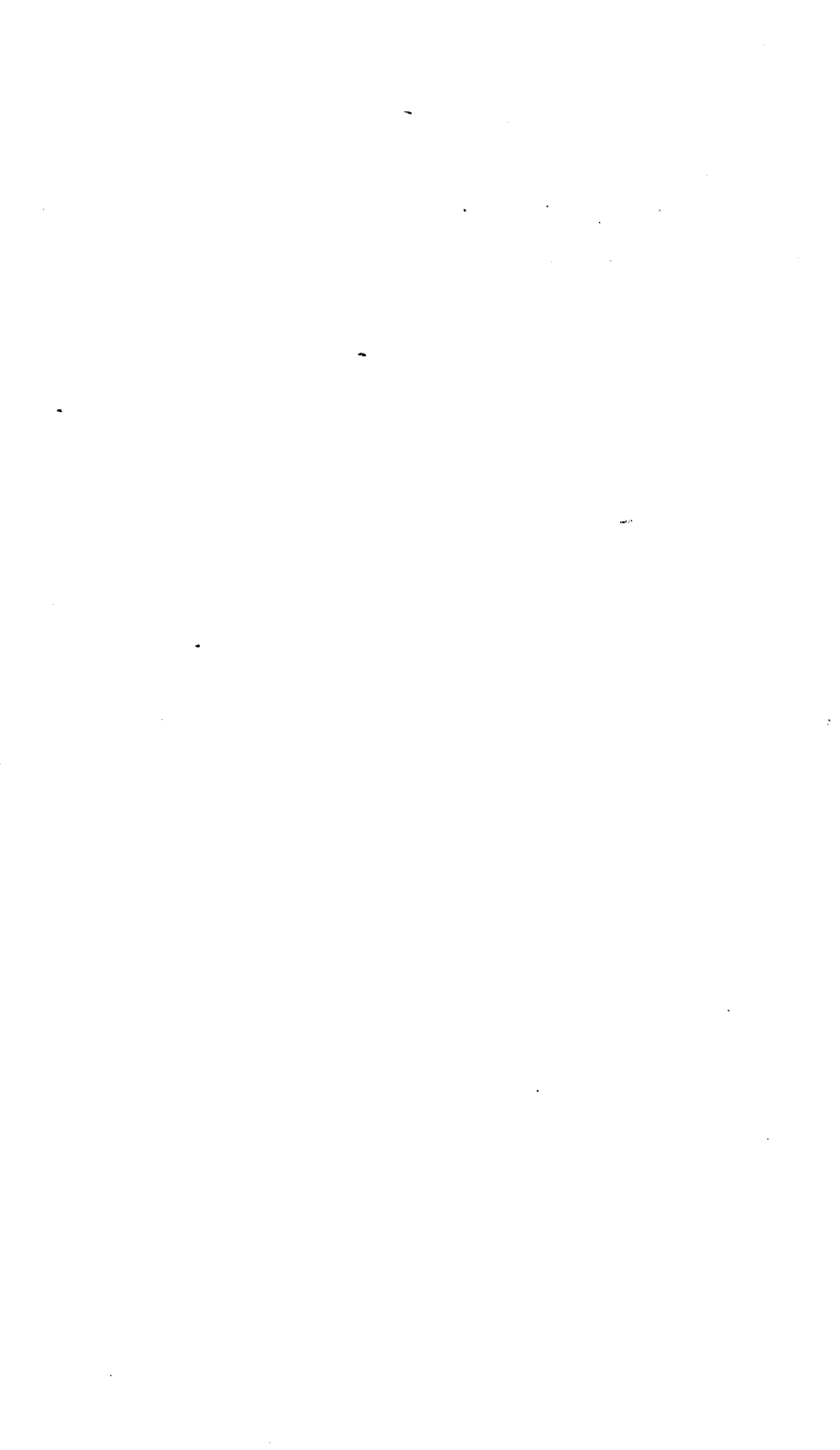
The agencies of internal fires have been great on the earth, and every country, when carefully examined, bears marks of the facts. The first cut gives an idea of a volcano, reaching down to the melted mass below all solid rock. The second cut is the representation of an extinct volcano in France, and such are found in different parts of the earth.



The Source of the Volcano.



The extinct Volcano of Auvergne in France.



CONCLUSION.

WE have named and described a very few of the fossil remains of living organized beings to aid the reader to form an idea of the wonders which have been found in the earth, proving its great antiquity, and strongly impressing the mind with the wonders of creation, and the power, wisdom, and benevolence of God.

God manifestly delighted in living being, and the long chain of life is filled up with links, some so minute as to escape the naked eye, and some so large as almost to cause the earth to tremble with their weight.

Every spot, every place really seems crowded with living creatures, and when the eye is armed with glasses, life is found where least expected, and every being has its means of enjoyment and comfort.

Such is the display which God has given of himself in the work of creation, and it is his glory to govern all with perfect justice and be-

nevolence. Happy the person that can see God in his works, and pass from nature up to the throne of the majesty of heaven !

Is there evil in the world ? It is caused by the transgression of the divine law. Are evils to be remedied ? It is found in the bible : "Must the heathens cast their idols to the moles and to the bats, then they must know that in the beginning God created the heaven and the earth. Do they ask what they must do to be saved ?" The bible gives the answer, "Believe in the Lord Jesus Christ, and thou shalt be saved."

THE END.

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